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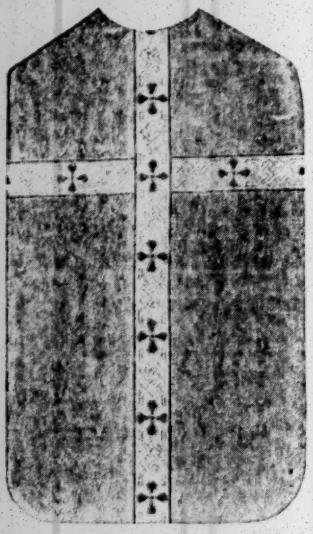

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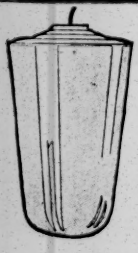

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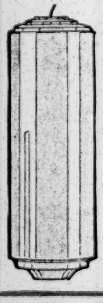

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. VI.—(XCVI).—APRIL, 1937.—No. 4.

"VICTORY THROUGH OUR LORD."
(I Cor. 15:57.)

I. EASTER AND THE VICTORY OF FAITH.

IN A CHAPTER more replete with doctrine on the resurrection than any other in the Bible (1 Cor. 15), St. Paul argues vigorously for our faith in that tremendous mystery and exposes the beauty and force of the doctrine in Christian lives. An experience in Athens about the year 50 had shown him how the self-satisfied intelligentsia was stirred to laughter at his faith in the risen Christ (Acts 17:18 ff); and now, some eight years later, some of his own Corinthian converts, far below the Athenian philosophers in brains, were troubled with curious questionings concerning the raising of the body from the dead.

The pagan Greeks who hooted at the ideas of faith and of a resurrection resemble in many ways our own modern and pagan University world. In some ways the Greeks were better. For St. Paul's ideas were new and unheard-of, and so we might pardon the smug superiority which often hardens the braincase of the learned, and makes it regard a new idea as a wrong idea. But with our modern pagans this is not the case; it is no new idea which they come upon in the fiery and ardent writings of the Apostle. These modern philosophers who call themselves Liberal Christians (and a great deal is in a name) are not laughing away new ideas. They have weighed faith after knowing it vaguely and they have declared that it is an insulting demand on their own great minds. They have read the story that Christ did rise and they call it frankly a legend or a problem, but they do not admit that it is a fact. They hear

that Catholics believe that some day all men will rise. Well, that is amusing to them, for with all their claim to knowledge, they dare not think that anyone knows anything about the future or that any eyes can see what is behind the tomb. It is strange that many of these men can admit so easily that Aristotle and Aquinas might have arisen out of primeval slime by evolution, and Plato and Augustine might be end-products of progressive advancement. And yet while they think that molecules, given time, can raise up geniuses, they do not think that God can raise up men at judgment, given His instantaneous omnipotence.

Certainly any one of St. Paul's Corinthian converts differed very greatly from his pagan contemporaries whether they were brainy or dull. We might state with truth in our Easter sermons that the difference now between Catholics and others in doctrinal matters is fast becoming the same. This will show our people that we are winning and holding the victory of faith, and all must rejoice to hear that in spite of odds they are carrying the banner high. We Catholics stand now with the vanishing few who really believe that Christ did rise. We only, and an ever diminishing number of Protestants, believe that the body and soul of Christ which made Him a living man before His death, were separated in death and were reunited again. The body on Easter was the same body as that of Friday; the soul, will and mind of Sunday were identical with those of Friday. And at no time, on Friday, Saturday or Sunday, or now, or for ever, was the Person of the Word separated either from body or soul. That is the Easter faith, and few beyond our Church doors believe it.

This faith of ours is overwhelmingly attested to and it is clear. Protestants, too, once believed this very thing with us. But fewer and fewer believe it now. For their sects have preferred to yield to false philosophies rather than condemn their errors; their leaders have often lacked the brains and always lacked the authority to refute the purveyors of the "isms." Hence an ever decreasing number have retained the Easter faith; for the Universities, controlled by and spreaders of false theories, have continuously hammered away at the weak props of Protestant faith. Under the guise of honest research, the history departments gradually obliterated the passages where the Bible wit-

nessed the resurrection of Christ; and not to be lagging, the exegetical staffs, pretending to interpret the " true " message of the great " man " Jesus, have excogitated new, vague and empty meanings of the word *rise*.

Very often finely spun thoughts and vagrantly beauteous eloquence have coated and do coat the poisonous pills of unfaith. What in reality is destroying faith is often conveyed as a theory which will aid the world. If we measure the output of literature on Christ, we might fancy that Christ is significant in the University world. He is not, save as a great and wise man who gave splendid ethical advice and who proposed and practised a beautiful theory of love. Now the undergraduate has translated the fine words into his own vocabulary, and the resurrection and religious faith of his home training (were there such) become in his mind just bosh. From the Universities the waves of destruction have spread out to and beat upon pews and pulpits. Were they broken there? No. The pulpits began echoing with " isms," and today unfaith wears the surplice often in Protestant churches. Thus our victorious adherence to the faith shines out now all the more lustrously. For our priesthood has a deep, strong and unsullied faith, and our people, if the hour of trial strike, are ready to walk bravely to die for the faith in the resurrection of the Son of God. Not the least treasure of our Catholic lives is this that we have a great strong faith for which to live and to die. Easter is the feast of faith, since on the resurrection of Jesus Christ all our faith is built. "If Christ be not risen again, your faith is vain" (1. Cor. 15:17).

II. Easter and the Victory of Power.

St. Paul presented the resurrection of Christ as a victory of might and power in several ways. Two remarkable texts serve to introduce this topic. " He who raised up Jesus *will* raise us up also with Jesus " (II Cor. 4:14). " God . . . hath quickened us together in Christ . . . and *hath* raised us up together " (Eph. 2:5-6). One text refers plainly to the future; the other as plainly to the past. No more obvious expressions could convey the fact that Christians will rise in the future and have already risen in Christ while on earth. The resurrection of the future is still to be achieved; it will affect our bodies. That of the past is the mystical resurrection already accomplished in us.

For are we not really united to Christ? Is He not risen? Mystically, then, and really, we have already obtained the first resurrection. Each one has been permeated and surrounded by all the might, power, vigor and force which are God's gifts through His raising us.

We speak first of the might of the resurrection of the future. St. Paul says a great deal of it in 1 Cor. 15. The tremendous panorama of Christ's second coming will be an amazing spectacle of power. That day indeed will be happy for many; as happy as it will be grim for the lost when their Hell-raddled souls will leap back reluctantly into their hated and traitorous bodies, when they will stand cowering in the unsparing noonlight of omnipotent truth. That mob of utterly defeated and eternally lost men will be unquestioned proof of power and victory, but of a victory not wished by Christ except because of men's impenitence. On that day each enemy of Christ is to be crushed, and each resistant will, each obstinate soul, each unanswering heart will lie voiceless and unexcused. For God's grim justice will have its eternal moment after mercy's innumerable centuries. Then too Satan, sin, flesh and the last enemy, death, will be conquered and routed for ever (I. Cor. 15:20-28). But no less than the defeat of Christ's enemies, the glory and crowns of the vast host of the just will be proofs of the might of Him who rose.

A wondrous spectacle, which prods yet wearies the fancy, will greet our eyes in the beauty, strength and vigor of the body we have borne (1 Cor. 15:40-50). That body which nature, art and skill cannot succeed in rescuing from death will be restored by God with beauty not of earth. That decline in us which now relentlessly proceeds in the face either of loving care or futile purse will cease at God's omnipotent nod, and its marks be deleted for ever. If we wear our finery on Easter day, let us recall that with us it has its symbolic meaning. We do not intend vainly to parade our feathers or advertise our bloom; we think to prefigure our just joy in that day when eternal vigor will course through our bodies as a flame, when its uglinesses and ignominies will be forgotten, and when even the beauty and strength of the few on earth will pale before the heavenly loveliness and health of the entire communion of saints.

On the day of the Great Assizes we will know how finely formed and cleanly textured was that first body of clay which leaped upright at the touch of God's creative hand in Eden. We will learn how the grossness and earthly coarseness which sin may induce may be purged in those who repent, and how dull clay may be the very temple of God. Who does not know how our journals and magazines advertise the thousand ways we should care for our bodies? But rarely are we taught to reverence them, to think of their high destiny, or to reflect with St. Paul that their splendor is one day to be fashioned on Christ's. For it is the glorious body of Christ which will be the model on which the Divine Artisan will gaze when he reforms our scattered dust for the victory march before our King. It is the Easter dogma which teaches us the true value of the body; the Easter communion brings within ours that very Body of light which will be our replica; the Easter promise shows what divinely agile power and spiritual might God has destined for our bodies as He destined them for the Body of Christ as it lay beneath the Virgin's immaculate heart.

But if one text leads us to these thoughts of the power and might of the future, the other says that we have already risen in Christ. For something within us died in Baptism and a new man lived. What is it that died? It is ourselves as subjects and slaves of sin, flesh, Satan and death. Is it a real death? It is not real in the sense that it is physical. It is a tremendous reality, but it is not tangible. No stethoscope can detect it nor clinic register it, for it is not material. But it is real, even more real than the extinction of an intolerable debt, or the removal of an oppressive tyranny, or the cancellation of a condemnation to slavery. But because we cannot fully understand this real death of the " old man ", as St. Paul calls him, it is called a mystery. The new life of Baptism is also mysterious and real, and hence we name it mystical and supernatural.

Now this death in Christ dying and new life in Christ risen is ours because God offers it to us. Yet we live in a day which praises and almost deifies rugged individualism. Only too often is the human mind made the measure of the knowable, and a forceful human personality thought able to scale all heights. Experience has somehow failed to teach us that man, if left to himself by God, could make no headway against the sins and

temptations which beset him. For how much faith, do you think, the world has in the words of Christ: " Without me you can do nothing " (John 15:5)? How few think that Christ meant this literally, that men could not advance one millimeter toward God, their goal, without Christ. Men choose now to disbelieve what they term the myth of original sin. They have rid themselves of that legend, as they call it, even though geniuses such as Augustine and Newman could say that even had God not revealed it to us, a wise study of man's history would hint that some amazing catastrophe had wrecked his beginnings.

Being dead, being dragged down by the weight of sin, being crushed beneath the mastery of the devil, no man could father one thought or desire which could pierce Godward through the fogs of his degradation. These are facts, true no matter how we admire the achievements of man, whether of the early genius who struck flame from flint, or of those who makes us now run swifter than all winds, fly more strongly than all birds and hear voices poles away from our ears. All power to move toward God, all might and vigor needed for that upward thrust are ours now only because we live again through Christ risen. " He was delivered up for our sins and rose again for our justification " (Rom. 4:25). Our death to the foes that dominated us came through His dying; our new life and force comes through His living again at Easter.

This feast, then, proclaims our power in Christ. We believe that through His grace there is absolutely no grave sin or temptation which we cannot conquer. We face a world and dare it when it does its worst, and we may be sure that an invisible world is ever ready with its incessant combat to break us down. But with this might we have in Christ, we can and do preserve our faith in an atmosphere that reeks with scepticism. In it we find a secureness of hope, when many can discern nothing beyond that last reluctant step which brings them to the grave. For with other things the modern world has released its hold on immortality as provable either by faith or reason. St. Paul says: " What doth it profit if the dead rise not again: Let us eat and drink for tomorrow we shall die " (1 Cor. 15:32). Without the Easter faith man has no logical reasons which can compel him to effort; and without the Easter might any effort is unavailing.

Through this power of Christ we can face any ills; for if we can defeat sin we can bear the lesser slings of life's misfortunes. Indeed if we doubt this, both history and experience tell us that holy lives have been led in every kind of life and living death. Holiness has sat on thrones, where indeed it is easy to be had; but it has conquered the slave's despair too. Rich and poor have won its halo; manors and hovels have seen it; slums and parks, factories and offices have had and have now their saints. It shines out sometimes at reason's dawn and again comes to grace a rake's dotage. It has invaded and softened the foundations of stiff pride, has bent the will of steel and rewarmed the cold heart of the sceptic. It has trodden upon the ribald stage and beckoned even a mocker of Christ; it has allured by its sweetness those in whom sweetness was libidinously soured. It steals in, invades, allures, captures everywhere, for the power of Christ's resurrection is ubiquitous and stirs through the world relentlessly. Even upon the determined and persistent will that refuses, this sweet power of Christ plays up to the last hour incessantly.

III. Easter and the Victory of Joy.

Easter joy is proverbial, in fact, almost too proverbial. It is but charitable courtesy in those who do not believe that Christ is God to say " Merry Christmas ". It is customary now for men to talk of the Gospels even though they do not think them God's spell or word. So with " Happy Easter ". It is upon many lips that do not confess that Christ really rose. These words have lost their meanings for the so-called Liberal Christians of our times. Not being really Christian consistently, the Christian language has no meaning in their mouth.

But neither does an Easter greeting convey its right significance if it means only worldly well-being. Now modest and great wealth, too, may be God's way of blessing; but very often it may not be and that the real blessings is its lack. Our land is no stranger to the false religious opinion that regards temporal success as a proof of God's blessing. And though part of our American striving for wealth derives from the inherited pioneer's fearsome fever to clasp security, not a little of it is due to a religiously fostered belief that God's blessings come by way of prosperity. In reality Easter joy must be something quite

other than this. Else how much Easter joy do we think there was among the slaves and dockmen and peasants of St. Paul's Corinthian congregation? Of them he wrote: " there are not many wise according to the flesh, not many mighty, not many noble " (I Cor. 1:26). Yet to these same poor and unlettered he said: " Christ our pasch is sacrificed; therefore let us feast not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth " (1. Cor. 5:7-9).

Hence the essential joy of Easter must spring from our faith in the mystery and from the knowledge we have of the power and might of Christ within us. As the centuries roll on, this faith has not been extinguished, while His power is seen in ever brightening light. For the joys of Easter have accumulated through the centuries; others have been piled upon those which are essential and primary in the feast. If we go back in fancy and join the Corinthians at their Easter Mass in 51 or 52 A. D., we will realize how our joys have been increased. They were a handful in a large commercial city; they were striving to lead decent lives in a town where vice paraded publicly; they were trying to be honest in a day when cheaters had introduced every sort of evasion into economic exchange. Their little Christian meeting-place looked very mean compared to the gleaming marble temples where Jove was invited to accept his sacrifice of a pig and where Venus had her dubious troupe of sacred prostitutes. These Christians were despised for their ungreek religion. Gallio their Roman governor had publicly called their faith a matter of names and words (Acts 18:15). They were but a candle in the darkened world of paganism. And thus there was not much to prove to them, when they looked from the door of their cenacle, that Christ indeed was the conqueror of the world. Yet they had their deep joy in their faith in Him and strong faith in His power. They had all that Easter meant essentially.

But what was a clouded future to them is a past long forgotten to us. We can gaze now along the two axes of space and time; we can look abroad upon the horizontal at a world-wide Church, and run our eye along the vertical of time upon an ever young yet aged Kingdom. And what do we see? Everywhere visible triumphs of the risen Christ. His Church

commands the respect of those who hate her; true spouse of Christ she is paid the compliment of combat by the foes of God and religion. Her pontiffs have been holy and wise for a span longer than any of our memories; her missions flourish in the midst of trials; she is rising more mighty even now when her blood is being shed. For her glorious martyr lists are being lengthened even in our own days, and where she is at peace converts are coming to her.

If we turn to our American Church, what joyous triumphs do we see. A church now gloriously strong and built up from such modest beginnings. Our priesthood is edifying, our nuns are prayerful and industrious, our layfolk are marvellously self-sacrificing. From the purses of our poor and rich have come the pennies which have reared our amazing number of churches, schools, colleges, hospitals and orphanages. From the homes of the humble have come the sons and daughters who people these houses of God and minister in them; for from the sons of the workers have come the priests who serve at our altars and their daughters are the sisters who teach in our classrooms or bring merciful sympathy to the sorrow-laden wards of the sick. Our people do not neglect the poor, nor do they envy the rich; they do not hate their fellow-man, though only slowly are they teaching the bigot not to hate them. They crowd our Sunday Masses, they are generous in remembering their dead, and they have answered the appeal for frequent Communion in an extraordinarily fervent spirit. The very statistics concerning Catholic activity in America are amazing, and they proclaim the greatest glory of our American Church; it is the fine spirit of magnificent self-sacrifice which marks us now, and we pray God will mark us for ever.

I do not see how we can fail to send our Easter congregations from the church door more invigorated, more conscious of their real greatness, more justly proud of their Catholicism, if we tell them of these primary and secondary reasons of Easter joy. They ought to know the rich heritage of their traditions, if they are to act on them. Even tawdry temporal toys, such as lineage, education and money have served to keep many a head unbowed even when bloody. Now we have a richer, deeper and more potent culture within us, the culture of our faith. It

is one which poverty and scorn do not diminish, and combats and difficulties only embellish.

Out of this contemplation of and pride in our past will arise the resolution and strength to go on. In the past quarter-century we have held and won against an increasingly blatant paganism. We need not make the mistake of thinking that prurient tabloids or brutalizing frankness in novels or the scarcely restrainable obscenities of stage and screen are the causes of this paganism. They are its effects, its justly expected enflowering. This flaunting paganism of the moment is the result of an attack on religion which has eddied out in destructive waves from the philosophies of the Universities. Freedom of thought there has resulted in freedom of life, conduct and morals in the American world. But we Catholics have fought this paganism off; in the parish church and in our schools we have waged a long battle against encroachments, and we have not lost. Yet we must still carry on the battle, and there lies our finest Catholic Action.

Our Easter faith, power and joy are even now ready to go forward to greater victories. For we can spread as well as hold. We can reach out to hundreds whose instincts are with us, for the disintegration of morals has appalled them; there are many whom we may catch thirsty, for the fountains of the sects have run dry and we may bring them to the fountain of life eternal. Historically this decline of modern morals should mean what such a decline has always meant,—a reaction in those multitudes who watch terror-stricken the giant strides of Godlessness. God's grace has flooded the world at such turning-points in the history of morals; it is ready now, and Catholics, priests and lay, may be the occasion of its coming to non-Catholics.

Recent history seems to suggest the forecast that a more glorious American Church, one filled with many converts, is soon to be. In England, the decline of faith and dissolution of doctrine were followed by a strengthening of the Church. In Italy the Church is stronger now than in the heyday of Liberalism and Masonry. In France and Germany legal persecution has steadied and strengthened the faithful. Here too as the votaries of paganism increase, we may expect that many who see the dividing line only too clearly written across the American landscape will seek the haven of truth. Who doubts that south of us a glorious resurgence awaits the Mexican Church, for when

has not the blood of martyrs been the red dawn of a more resplendent day? But indeed this glory is not all ahead; it is already begun. Let us know that it is so, and tell our people. Let them know that they have a fine Easter faith to bring to other minds that seek, an Easter power to instill into other souls that are flagging, and an Easter joy to bring to other hearts that are puzzled and weary and know not yet where is the true fold.

WILLIAM J. MCGARRY, S.J.

Weston, Massachusetts.

"DEATH IS SWALLOWED UP IN VICTORY."

(I Cor. 15:54.)

MAN has always speculated about the after life and strained to penetrate the mystery of what it holds. Originally God flung aside the sombre veil and revealed to Adam what awaits man after this life of probation, but, in the long years subsequent to the fall, Adam's children lost much of this revelation or perverted it. Whatever vestiges of a belief in immortality there remained in the ancient world outside the Chosen People, the belief in the resurrection of the body is found only in the revealed religion of the Hebrews. We find first the mere germ of such a belief in the earlier Old Testament. A fuller teaching is found in the later books, but still it was not until Christ again brought this consoling truth to men that it once more became a vital force in godly living. In our Lord's time, though most Jews clearly believed in the resurrection of the body, many doubted it and the Sadducees altogether denied it. The Samaritans also had no knowledge of it.

The resurrection of the body is one of the cardinal points of the preaching of the Apostles. So too has it ever held an important place in the teaching of the Church. Yet from Christ's day to our own this consoling doctrine has been both most frequently denied and most consistently difficult to explain and demonstrate to unbelievers and those of weak faith. The fact of the resurrection of the dead cannot be demonstrated by reason alone. Neither can unaided reason understand and explain the phenomenon of the resurrection once the fact is known by faith. Christian teachers of all times have bent their best efforts to

explain the doctrine, and Christian theological literature abounds in discussions of the truth and the harrassing questions raised by it. The oldest and the most satisfactory exposition of the resurrection of the body is to be found in the writings of St. Paul, especially in chapter 15 of I Corinthians.

St. Paul had often come to grips with the difficult problem of the resurrection of the dead. He had constantly preached it and experienced the very real difficulty it caused his hearers. True, when he had preached to Jews these were well prepared by their own religious beliefs to receive his message except on those occasions when his auditors were in great part Sadducees,[1] or when he dealt with such sceptics as Agrippa.[2] However, when St. Paul addressed himself to gentiles the case was entirely different, for Greek religion and philosophy, though believing in immortality, knew nothing of the resurrection of the body. He was, then, often greeted with scorn and raillery and branded an idle talker as he had been in Athens in the Areopagus.[3] Or he was sarcastically dismissed as mad with too much learning, as Festus had done.[4] On other occasions it had taken all his dialectical skill and the play of all his brilliant mentality to obtain a hearing. Accordingly, when he finds his beloved Corinthians, led astray by contact with unbelieving gentiles in that luxury-loving and sophisticated city, questioning and expressing doubts on this salient point of his teaching, he answers their queries with all the power of argumentation and clear presentation acquired through his years of preaching the Gospel. The result is that in all the body of Christian apologetic and theological writing there is no better discussion, brief though it be, of the problem of the resurrection of the body, than the fifteenth chapter of St. Paul's First Epistle to the Corinthians.

In this chapter St. Paul does not discuss the general resurrection of the dead, though some interpreters extend his words in some verses to refer to the wicked also. However, he concerns himself with the fate of the bodies of the just only. It was about this the Corinthians had inquired. Perplexed by the several difficult questions raised by the doctrine of the resurrection of the body some Christians at Corinth had come to deny

[1] Cf. Acts 23: 6-8.
[2] Cf. Acts 26.
[3] Acts 27: 32.
[4] Acts 26: 24.

the full implications of St. Paul's teaching and to regard the resurrection of the just as a mere spiritual one which was to be effected through grace even in this life. The matter was then appealed to St. Paul together with several other questions. The First Epistle to the Corinthians is the apostle's answer and accordingly St. Paul concerns himself merely with the resurrection of the just. His answer is given with keen theological reasoning and the persuasive powers of an ardent and sympathetic teacher. He is selective, too, in his arguments, using such as will most appeal to his beloved Corinthians. Hence the chapter must not be taken as a complete exposition of St. Paul's teaching on the resurrection, but must rather be regarded as a gem of reassuring and fatherly explanation of a truth difficult to his perplexed and perturbed children.

The entire chapter readily falls into two major parts. In the first (vv. 1-34) St. Paul demonstrates the fact of the resurrection and the truth of his teaching. In the second (vv. 35-58) he meets the objection that the resurrection is impossible and he explains that the just will rise with glorified bodies. The argumentation of the first part can be reduced to the following simple syllogism. Christ is risen. But the resurrection of Christ implies the resurrection of the just. Hence the resurrection of the just is a fact. In the second part St. Paul explains by analogy that there is nothing impossible in his teaching and that the bodies of the risen just will have been transformed and glorified.

St. Paul begins very solemnly, thus indicating the basic importance of the doctrine of the death and resurrection of Christ in apostolic teaching. He reminds his Corinthians that the Gospel which he had preached to them is not an invention of his but a deposit of teaching handed down to him. By whom he does not say, but it was the apostles and eye-witnesses to the resurrection of Christ. To prove the fact of Christ's resurrection he cites direct proof, historical evidence in the form of witnesses who have actually seen the risen Christ. These are in order: Peter, the eleven apostles, five hundred brethren, many of whom were still living when St. Paul wrote, James the Less, all the Apostles, probably on the day of His Ascension and finally St. Paul himself who saw the glorious risen Christ on that fateful trip to Damascus (vv. 5-10). The integrity of

these witnesses and their competency were well known to the Corinthians and St. Paul's argument must have gone home with telling effect. At first thought it would, however, seem to have been totally unnecessary to bring such indisputable proof because probably none of the Corinthians denied the resurrection of Christ. But St. Paul is preparing for his next proposition, that Christ's resurrection implies the resurrection of the just. He concludes this direct proof of Christ's resurrection by adding that the death and resurrection of Christ form the central dogma not only in his own preaching but in that of Peter, James and of the other apostles.

The great historical importance of these verses should be pointed out here since they are a most valuable testimony to the risen Christ both by reason of the antiquity of the testimony and by reason of the competency of the witness. The First Epistle to the Corinthians was written in 57 A. D. Hence these lines of St. Paul are one of the oldest records of the apparitions of the risen Christ. Again the testimony of St. Paul is that of an eminently qualified witness. A keen thinker, well educated and formerly a bitter enemy of Christ's followers, he could have been convinced of Christ's resurrection only by unassailable evidence. He, furthermore, had ample occasion to examine the mass of evidence. He had personal acquaintance with most of those who had seen the risen Lord and finally he had himself seen Him. Hence the great value of his testimony here.

Having demonstrated the fact of Christ's resurrection by direct historical evidence St. Paul next proceeds to prove his thesis indirectly by pointing to the fatal consequences of a denial of Christ's resurrection (vv. 12-19). At the same time he points out how intimately the two truths, Christ's resurrection and that of the just, are bound together (vv. 12-13), for if you deny the possibility of the latter then neither can Christ have risen from the grave. Hence if you refuse to accept the resurrection of the just you must also deny that Christ rose from the dead. Then with quick incisive argument St. Paul indirectly proves the resurrection of Christ by citing the disastrous consequences if this pivotal truth of Christian belief and apostolic preaching were not well-founded in fact. For, says he, if Christ is not in truth risen from the dead, then the Chris-

tian teaching which the Corinthians had so joyfully accepted is " vain " (v. 14) and empty and meaningless inasmuch as one of its central doctrines is an insubstantial myth. In that case, too, the apostles are miserable chalatans, preaching and propagating futile beliefs and falsehood (vv. 15-16). And, worse yet, the Corinthians and all other Christians " are yet in your sins " (v. 17), that is, not redeemed. To deny the risen Christ implies a denial of the redemption, for, if Christ did not rise, He did not vanquish death, nor break the dominion of sin over man, for death is a consequence of the reign of sin. Then man is still an object of God's hatred. Furthermore, if all this be true, " then they also that are fallen asleep in Christ, are perished " (v. 18), that is, they too had not been redeemed, as they thought, but went down to the grave in their sins. Contemplating these gruesome consequences of a denial of the resurrection of Christ St. Paul cries out: " If in this life only we have hope in Christ, we are of all men most miserable " (v. 19). Then, he says, Christians are indeed a pitiable lot. Having given up the things of this world and denied themselves the pleasures of this life to live here in the blessed hope of Christ, they come to the grave to find only empty illusion and finally realize the folly of a life of virtue and Christian self-denial.

Such are the melancholy consequences of a denial of Christ's resurrection. " But now Christ is risen from the dead," St. Paul continues (v. 20). He has proved it by direct historical testimony, and indirectly by the terrifying results if this salient point of Christian doctrine were not founded in fact. In the next several verses (20-28) he proceeds to demonstrate to his readers that the resurrection of Christ implies the resurrection of the just also. As surely as Christ, " the firstfruits of them that sleep " (v. 20), has risen, so all the harvest of the uncounted just too will rise. On the day following the Passover the Jews offered the first sheaf of the entire harvest. Hence St. Paul compares " them that sleep " to a harvest. The risen Christ is the first-fruits of this harvest and as certainly as the first sheaf has been gathered, that is, as surely as Christ is risen, so will the remaining harvest be gathered, that is, the just will also rise. For that matter, there could be no first-fruits unless there be a harvest also.

Next St. Paul appeals to the solidarity and unity of the human race to prove that the resurrection of Christ must imply that the just will also rise (vv. 21-22). Adam the father of the human race brought death to his progeny by his sin. Life and resurrection are restored to mankind by the second head of the race, the second Adam, Christ. To all to whom Adam gave death, the second Adam, Christ, will give life. As one man, Adam, brought ruin and devastation to mankind, so Christ brought reparation of these ills. To incur the penalty of original sin and its effects, membership in the human race, of which Adam was the head, suffices. So, too, incorporation into the mystical body of Christ, of which He Himself is the head, assures the resurrection of the just, for the head cannot rise unless the entire body also rises. But the head is already risen. Accordingly, the members too shall rise later, on the Last Day, at the Second Coming of Christ, as St. Paul explains (vv. 23-28). When finally there is victory over the forces of evil and, lastly, over death; when the present order of things will have come to an end; when God's sovereign Lordship over all things will have been reëstablished, then Christ will gather together the harvest of His members to the heavenly Father. The divinely ordained order is to be restored "when all things shall be subdued unto him." (v. 28). Even "the Son also himself shall be subject unto him that put all things under him, that God may be all in all." St. Paul does not further explain this subjection of the Son to the Father but it must be by reason of His eternal generation, or of His sacred humanity and position as head of the triumphant Church, the mystical body.

Having digressed a bit to explain the order of the future resurrection of the just, St. Paul again returns to his argument. He adduces two personal considerations which indicate how deeply rooted in the hearts of the Corinthians, lies the conviction that the just will rise. He rather makes an appeal than presents cold objective argument. In fact the entire chapter is more an impassioned oration put to writing than a written dissertation on the problem of the resurrection of the just. One sees in it so clearly the personality of the great apostle to the gentiles. Writing to his beloved Corinthians to resolve some disciplinary cases and to answer some questions put to him, he seems, when he comes to discuss the all-important truth of the

resurrection, to forget that he is writing an epistle. Instead he seems to feel them assembled before him and, oblivious of the fact that they are far distant and cannot feel the fire of his persuasion and the conviction of his voice, he launches out in a great sermon on the resurrection which he sets to writing in this chapter. Hence he introduces thoughts which, though related in the psychological context of the spoken word, disturb the logical context of literary argumentation. This is particularly true of the rest of the chapter. So, too, he at times uses arguments which rather persuade than convince, and which, though highly effective in the direct, personal address of an oration, appear far less compelling when communicated in a few terse written lines instead of their proper medium, the vibrantly throbbing spoken word. Such are the two arguments advanced by St. Paul in vv. 29-32.

First he appeals to what must have been a rather widespread Corinthian practice, the baptism for the dead. In what this consisted is not certainly known. Nor does St. Paul explain it. It was probably some sort of vicarious baptism. Perhaps, to compensate for the lack of baptism on the part of some deceased relative or friend, it was customary to receive baptism again in behalf of such as had died without the saving sacrament. In any case St. Paul points to the custom as an indication of the deep conviction that the just will rise again, and exclaims: "Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? Why are they then baptized for them?" (v. 29). The existence of such a practice in the Corinthian church is evidence of a widespread belief in the resurrection of the just there.

Similarly St. Paul argues from his own life and experiences. Why, if not in the conviction of his own glorious resurrection, does he suffer the hardships of his missionary life? The fight with wild beasts at Ephesus (v. 32) is an unknown circumstance in the life of Paul. "What doth it profit me," he cries out, "if the dead rise not again?" So he exhorts his beloved Corinthians not to be led astray by pagan ideals, but stimulated by his own impregnable belief in the resurrection, to live for that great and glorious day. If the sublime mystery of the resurrection still taxes their faith and evokes doubts in their minds let them base their faith implicitly on that of their master and

teacher, St. Paul. "For some have not the knowledge of God, I speak it to your shame." (v. 34).

But St. Paul is not content. Even if these doubts of the Corinthians are in great part due merely to weakness of faith, his solicitude for his spiritual children drives him to grapple with the common difficulties which have ever harassed the believer in the resurrection. "But some will say: How do the dead rise again? or with what manner of body shall they come?" (v. 35), he asks, introducing the second part of his exposition. These questions have ever been raised to deny the resurrection. The answer to them remains a mystery but, even if the manner in which the resurrection is to be accomplished is not known, it still does not follow that the resurrection itself cannot be a reality. Accordingly, St. Paul, somewhat exasperated, points out in answer, that in all nature death is only a prelude to another and a new life. We cannot explain the fact, yet the fact remains. And if we cannot explain the fact, why be concerned about the "what manner of body" the risen shall have. God will provide. Speaking in terms of the popular science of his day he draws an analogy from nature. A seed is planted. It dies, according to the conceptions of ancient scientific knowledge, and lo, a new transformed and glorious plant springs up (vv. 36-38). So after death the human body decays. But on the Last Day it will emerge transformed and glorious even as the plant springs from the dead seed. How? We know no more of that than we do of the mystery of a seed dying to produce a vigorous new plant. Hence, why deny the fact of the resurrection because we are ignorant of the manner in which it is accomplished when we accept these facts of nature though we can no more explain them.

Hence, too, it is futile to speculate on the nature of the risen bodies. There are different bodies, says St. Paul in the language of ancient science. "There are bodies celestial and bodies terrestrial." These we know. There can be and are others we know not. Only this we know, that what decays, rises transformed, a new body (vv. 39-43). By original sin our bodies are sown in corruption, in dishonor and in weakness, but by the new life given in the redemption of Christ the dead will rise in incorruption, in glory and in power (vv. 42-43). "It is sown a natural body, it shall rise a spiritual body." (v. 44) Death

and the disintegration of the body are effects of sin. But now the redemption of Christ has vanquished sin and given the informing spirit of Christ. It must carry off its victory over sin. Hence the spirit of Christ must obviate, not indeed completely in this life, the effects of sin. It must, therefore, do away with corruption, with the natural defects due to sin. Hence the just must rise in a transformed body, free of any blemish or mark of the domination of sin. The sin-scarred body inherited from Adam, the head of the human race, came first, but the glorified body to come is the gift of the second Adam, the head of the mystical body (vv. 45-50). How this is to be accomplished the apostle cannot explain. "Behold, I tell you a mystery." The transformation will take place by the omnipotent hand of God. "In a moment, in the twinkling of an eye, at the last trumpet" it shall be accomplished and "we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality" (vv. 52-43). Of this St. Paul has the unshakable certainty of faith even though the manner of this glorious transformation is still hidden from human understanding.

This section of the chapter presents several difficult passages to the interpreter but the general sense is plain enough. St. Paul draws the full conclusions which flow from the effects of the redemption of Christ. From Adam man has inherited original sin and, therefore, a body tainted with the effects of that sin, a body bearing within itself the germs of decay and rebellion against the spirit. By redeeming us the second Adam, Christ, has given us the Spirit of God which is communicated to us in baptism when we are incorporated into the mystical body of Christ. Through this Spirit and by this incorporation into the mystical body we are granted a New Life which informs our entire being and operates to destroy the dominion of sin in us if only we coöperate. Hence he exhorts the Corinthians: "Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly." (v. 49) If we submit to the healing work of the spirit within us, the change wrought by our incorporation into the mystical body will grow and be lasting. The New Life communicated by the second Adam, Christ, is not static. It is vital and vibrant with power. If nurtured it will crush the rebellion of the flesh in us. It will destroy utterly the dominion of sin over our bodies also. It will eradicate, too,

the germs of death and corruption in it so that on the great day of judgment the bodies of the just, freed of all the effects of sin, will be gloriously transformed, spiritual as St. Paul calls them. The manner in which this will be accomplished is unknown, mysterious, but the unassailable fact remains that it will be accomplished by the unlimited power of God. It will be the culmination of the Redemption.

" And when this mortal hath put on immortality, then shall come to pass the saying that is written: " Death is swallowed up in victory. O Death, where is thy victory? O Death, where is thy sting? " (vv. 54-55) With this magnificent outburst of song, St. Paul concludes his exposition of the doctrine on the resurrection of the just. " Thanks be to God, who hath given us the victory through our Lord Jesus Christ," (v. 57) he exclaims in an outburst of sublime enthusiasm for the great truth he has just explained again to his beloved Corinthians. And as we read this unsurpassed chapter, some of the consuming fire of St. Paul's faith must be communicated to us. Some of his fervid appreciation of Christ's victory over death and sin must be infused into our souls. And, considering our sublime dignity as members of the mystical body, whose Head is already risen, we must feel throbbing in ourselves this abundant and vigorous New Life which is ours through baptism in Christ and which grows toward its ultimate fruition in the resurrection. Rereading the fifteenth chapter of First Corinthians the Christian should be stimulated to be " steadfast and unmoveable; always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord," as St. Paul exhorts his beloved Corinthians.

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UNITISM.

A Proposed Economic System.

IT is generally accepted that the depression exists because of the concentration of wealth in the hands of a few, particularly so because of the concentration of productive wealth. The bulk of our industrial property is owned, through corporation stock, by a small percentage of our population. And in turn, the corporations are controlled by a small minority of their owners. It is likewise agreed that the most essential requirement for a permanent recovery is a fairer distribution. But inasmuch as a concentration of wealth means that there are a few owners and controllers of productive property, a distribution would consist of a condition in which property would be owned and controlled by many persons. There would be a large number of independent proprietors of small holdings. The holdings would be small in order that ownership might be widely distributed, and they would be independently owned to be free from the control of others. In other words, a distribution of wealth means that big business will have to be broken up.

Though strictly logical, this idea seems to have little appeal. In the first place, Big Capitalistic Business has not only built its worldwide empire, it has also trained men to worship its bigness. The honest independent proprietor of limited means is simply another forgotten man. Secondly, the idea of proprietorship has been lost by the people at large. They do not realize that the freedom which democracy gives is of a twofold nature, political and economic. Political freedom gives a man the right to vote, whereas economic freedom gives him the opportunity to eat. Economic freedom, however, demands property ownership. For without ownership of property, a man is dependent on his job, if he has a job. When he has neither property nor a job, he is free to accept charity or starvation. The majority of our people to-day are wage earners with no property, and a considerable number, estimated at many millions, are actual paupers who are being saved from starvation by government action.

Now, if the outstanding cause of the depression is the concentration of wealth, then the chief need of the people is ownership of property. And if ownership of property is the greatest

need for recovery, then the most important criterion of prosperity is *ownership*. Is there any reason why we should not own property? Is there any reason why our people should be compelled to earn their living with rented tools and machinery? Is there any reason why we should pay tribute to chain stores, monopolies, trusts, giant corporations, subsidiary and holding companies on our bread and butter, salt and sugar, gasoline and light? It is time to free ourselves from such taskmasters. It is time to adopt a system of economics based upon what we need—property ownership. Stop talking about national income, production of goods, security values, and rates of exchange. These things indicate the prosperity of big business, but surely we are not interested in helping that glutton grow fatter. Stop emphasizing wages and employment. For fifty years Capital and Labor have fought over wages. With approximately 9,000,000 persons unemployed, many wage scales at extremely low levels, and the depression seven years old, Labor certainly has lost.

We do not want a " share the wealth " scheme as such, because the sharing of non-productive goods would not mend matters. What we do want is a sharing of the tollgates of big business. If one corporation controls 10,000 stores, underpays the managers, and carries off the income from 10,000 localities, and the condition is recognized as evil and a constant drain of wealth from the communities, then the thing to do is to enable the managers of those stores, or others who are able and willing, to become independent owners who will spend their incomes in 10,000 localities, and support 10,000 families in a decent American fashion.

One grocery and meat chain system actually owns and controls 15,000 stores! In 1935 it made a net profit of $16,500,000. What does that mean? Inasmuch as the ownership of this firm rests in the hands of one family, it means that 14,990 men are denied the right to run their own business. From the status of proprietors they are degraded to the status of clerks, labeled with the empty title of " manager " and forced to work eighty odd hours a week for a low wage, while the owners collect an average profit of $1,100.00 per store per year! These men are deprived of the incomes to which their work justly entitles them. They are prevented from supporting their families on

an American standard of living. They are unable to provide suitable education for their children. At any time, and for causes beyond their control, they are subject to dismissal. Illness, injury, and advanced age are sufficient grounds for being discharged, and many of them have been dismissed for the sole reason that they could be reëmployed by the same firm at a lower wage. As heads of families they represent a population of 75,000, a number equal to the population of Springfield, Illinois. In this chain, therefore, the social level of 75,000 persons is drastically reduced through a denial of ownership alone. It is conservative to say that an additional 5,000 to 10,000 persons are kept out of work by this chain, because more employees are required to operate independent stores than are required for the same number of chain stores. This single chain, then, is directly responsible for lowering the living conditions of 80,000 to 85,000 persons, and probably many more.

What is true of the chain grocery and meat stores is likewise true of the gasoline filling stations. Let us take one example. In 1922, a Dutch-English combine entered the United States, bought out several oil producing and distributing companies, and formed a large subsidiary corporation with many sub-subsidiaries. *In 1929, at the beginning of the depression,* this new corporation opened its service station business here. For a few years it operated at a loss, losing about $5,000,000 in 1933, and about $1,000,000 in 1934. In order to get the places of business, it could afford to do so, because the parent company operating all over the world made a profit in 1933, over and above the American loss, of $22,000,000; and in 1934 a similar profit of $30,000,000.

In 1935, while government relief was being paid out to millions of American men, the American branch of this alien firm made a net profit of $6,800,000. The parent company is a giant combine handling ten per cent of all the oil business in the world. Its manager is an international oil man who is a citizen of a foreign country, and a Knight Commander of the British Empire. Nevertheless, he is also the general manager of the American subsidiary. To make way for this foreign concern, many small American gasoline station proprietors who are justly entitled to a place in this industry, were forced out of business. There has been no increase in oil production during

the depression. If the profit which this firm is making does not come from replacing independent proprietors, where does it come from? Again it is a matter of ownership. Small owners are forced out in one way or another and replaced with clerks. The clerks in turn are given miserable wages and worked long hours every day in the week including Sunday.

In its Business Census for 1933, the Department of Commerce shows that 36,000 filling stations are chain stations; they do 35% of the total business, and their proprietors number 647. The other 65% of the business is distributed among 134,000 stations with proprietors numbering 155,734. This is a typical example of big business at work. 155,734 proprietors share two-thirds of the sales; 647 proprietors share one-third of the sales. The giant corporations eliminate the small owners, pay hired clerks starvation wages, thus making two profits, one on their help and the other on their gasoline.

The situation is much the same in the other chains. In all there are 152,000 retail chain units in the country owned by a mere 5500 owners. This means that 146,500 men are prevented from being proprietors. These men, although doing the work of proprietors, receive the incomes of clerks. With their families they represent a population of more than the entire state of South Dakota—730,000 people. Adding to this number those kept out of work by the chain method, the total number of persons affected goes well over a million. In other words, *the standard of living of one million citizens is lowered by the retail chain stores on the question of ownership alone.*

Another form of group ownership which deserves attention is that of the home. It is not, of course, industrial property, yet it may be classified as productive. It surely is productive when a landlord owns a group of tenements or apartments from which he receives rent. And for the worker it is productive in as much as it produces shelter and saves him rent. This problem of home ownership is very important and has a direct bearing on wages, living conditions, and morals. Suppose two workers receive equal pay for their services, but one is a home owner while the other is not. The home-owner's net income is about 25% higher than his fellow worker's. Due to the saving of rent he is more of a free man, he lives on a higher

social and economic level, and life for him and his family is far more worth while.

In order to raise the economic level of our people, and consequently better their social and moral conditions, we should promote proprietorship of small holdings and separate home ownership. In this matter there are many things we can do which have been previously neglected.

First, we should recognize the fact that under the present economic order our people are actually prevented from becoming owners of homes or of small businesses or of farms, and those who now are small property owners are discouraged by the burdens and obstacles confronting them. Perhaps the most flagrant example of this is property taxation. The flat-rate property tax has been responsible for much of the distress of the past few years. Millions of families, at the time when they most needed their homes, were forced to surrender them because they were unable to pay this tax. Often, municipal governments have lost this tax money anyway, because many of these families became a burden to their communities and were compelled to seek relief. Certainly, because of this, the federal government has spent much money needlessly. It seems very foolish to take from a man what little capital he has and then give it back to him as a dole. Yet it is happening every day because of this foolish, vicious, and antiquated tax.

Why not adopt a tax with an exemption clause and a graduated scale? Not necessarily on the same scale as the income tax, but surely on the same principle. Every man is entitled to have some capital, aside from the fact that property ownership promotes good citizenship. Now, the hardest to acquire and the most vital to a man's economic welfare, are the first few thousand dollars. Therefore, instead of making it difficult or impossible for our citizens to get a decent start in life, let us help them. Let us exempt from taxation the first few thousand dollars worth of productive property and home ownership, and let us increase the tax on large amounts of excess wealth.

Secondly, we ought to reëstablish the idea of the necessity of ownership. We all realize that industrial earnings should be shared among workers; but earnings from property go to owners, because ownership of its very nature calls for this.

Ownership means a right to the revenue which property produces. The attempt to increase incomes through wage scales having failed, let us try to increase incomes through property revenue.

Third, one of the major problems of the depression is the adverse business balance suffered by small communities. There is a constant flow of wealth out of the small communities which is greater than the incoming stream. It is largely due to the fact that productive properties in the community such as banks, stores, filling stations, theatres, factories, and mills, are owned by non-residents. Therefore, let us promote *local* ownership of these units. Let us strive to make members of the community owners, so that the money will remain in the community. Small communities are used by big business as profit gathering places and nothing else. Generally, absentee ownership is a very bad thing for the community. Here is a splendid opportunity for municipal, county, and state legislation.

Fourth, we can educate and organize independent proprietors and home owners. Independent newspapers can do a great deal of good along this line. So, too, can organizations of local merchants. The life blood of industry is purchasing power, and we can educate the people to use this power for their own good. Using the independents and home owners as a nucleus, we can organize purchasing power and direct it toward independent and local enterprises.

What has happened to the ownership of retail stores has also happened to other forms of productive property. A chain store is not a link in a chain at all—*it is a unit in a group of units.* Stores are grouped under one owner simply for this reason—they produce incomes for their owner. In the same way and for the same reason, homes are owned by those who do not live in them. Homes are owned by landlords because they produce rent for the landlords. That is why we have slums and tenements and eggbox apartments. The same is true of farms. Small farms were absorbed by larger ones, and families were forced from the country into the city. The same is true of factories, of mills, of railroads, of newspapers, of banks, of theatres, and of practically all industrial property. THE GROUPING OF UNITS UNDER SINGLE OWNERSHIP IS THE SECRET OF THE DEPRESSION. Ownership has been taken from

so many small proprietors that the vast majority of our people now form a propertyless class. And this propertylessness is the cause of discontent and unrest, and rightly so. It is the cause, too, of Communism.

The grouping of units increases the appetite for monopoly. An examination of the baking business will serve to illustrate the results achieved by the use of this capitalistic device. Nine corporations controlling 317 large bakeries dominate this industry. This artificial arrangement is based on a purely selfish motive. Take, for instance, a community like Birmingham, Alabama, where a New York holding corporation maintains a large bakery. The flour does not come from New York, but from the Middle West. The labor is furnished by the South. The finished product is consumed by a Southern district. The profit goes to New York. Why? Why should Birmingham pay tribute to New York? Why should 316 other communities serve the selfish interests of nine corporations? There is no exchange of products involved in this matter whatsoever. When communities wake up to the fact that ownership and control by local citizens is necessary to keep the money in the community, corporations of this type will be abolished.

Again, the meat industry shows us how various methods are employed by big business in the grouping of units. Here the set-up is that of the trust, and it involves not only the chain system, but also other devices such as holding, affiliated, and subsidiary companies. This industry is made up of more than a thousand units located in every state of the union, not to mention foreign countries, all of which are owned and controlled by four firms. Why should 996 communities gather profits for these four trusts? As an example of how these corporations operate, let us take one case. One of the concerns with headquarters in Chicago, owns nine principal plants in Texas. In the operation of these units Texans supply the raw products and the labor; they *earn* the profit, but no one can say for sure who *gets* it. It surely is not distributed in the communities where it is earned. The majority of communities where plants of large corporations are located get an unfair deal. They get the smoke and the dirt and the sweat while someone else gets the reward. Big business corporations are managed along imperialistic lines; they establish branches and plants in communi-

ties, not for the purpose of promoting community welfare but of exploiting it. From this it is clear why some states in the Union are drudges for other states. *What an opportunity for the assertion of state rights!*

The key to recovery is the unit of productive property. Local ownership of units will bring back community prosperity; independent ownership of units will bring about a distribution of wealth, and consequently the people's prosperity. A system of economics based upon unit ownership and control must be devised. Unitism, which stands for the small unit, is such a system.

All industry is made up of productive units. Roughly speaking, a unit of productive property is a physical source of income which, while being independently owned and controlled, is capable of producing a revenue for its proprietor. We know that a corner drug store is a unit, as is also a grocery store. Likewise a hotel, a steel mill, a bank, and a newspaper publishing plant.

There is, of course, a vast difference between the various types of units, just as there is a tremendous difference between the various industrial enterprises. A railroad locomotive may be a hundred times more valuable than a store, nevertheless, a locomotive cannot be regarded as a unit in the transportation field, since it cannot normally produce an income under independent ownership. It is merely part of a unit which is the railroad. On the other hand, a taxicab is a true unit of productive wealth, and as we know, many taxicabs are independently owned.

In most branches of industry it is quite simple to determine what a unit is, but a more specific and exact definition than that given is required, especially for such types of industry as transportation, communication, banking, and insurance. This, however, is but a technical matter and in no way interferes with our principle that industry is made up of units which can produce incomes under independent ownership. Under the Unitary System, society, through its authorized representatives could define for each branch of industry what a productive unit is. In the case of railroads, where there is no physical separation of properties, this would perhaps consist of establishing areas outside which the road might not operate. Units in telephone service could be determined in a like manner. Real estate and

insurance would require special consideration, but the principle followed in other classes of industry would serve as a guide. Each branch bank is a unit. Office buildings, apartments, and rented homes vary in size and value, nevertheless, this type of wealth is also made up of units. A unit of farm land could be established consisting of a standard number of acres, perhaps 120, a number which would vary no doubt according to the section of the country. Something of this sort is direly needed to reëstablish American families on the soil, and prevent the unfair competition which now exists between small farmers and big corporations.

It is evident that big business is necessary to carry on some industries. A large automobile plant requires large capital. Of course it does, but this is no reason why one concern should control several automobile factories, not to mention refrigerator factories, accessory factories, sales agencies, and a countless number of other units. Corporations are necessary, that is, single unit corporations are necessary, but not multi-unit corporations. Either the corporations will rule the people as they do at present, or the people will rule the corporations as they will under the Unitary System.

The Unitary System is a constructive system. It restores to the people the ownership which Capitalism destroyed. When the largest possible number of persons are owners of property, the common welfare of the people is secured. For with ownership comes a sense of responsibility. Initiative and self-reliance are developed, stability and security are acquired, and best of all, justice is obtained, because men partake of the fruits of their own industry and skill.

The Unitary System is a democratic system. As previously stated, democracy has a twofold nature, political and economic. There can be no true political democracy unless there is first economic democracy. Why? Because wealth is power! When wealth is concentrated in the hands of a few, power is likewise concentrated there, as we well know from experience. Democracy may survive or it may perish, but under the Unitary System it will again be given an opportunity to flourish.

The final consideration is that of the method to be used in ridding ourselves of greedy Capitalism. Big Capitalistic Business is a giant octopus with countless tentacles. To grapple with

an octopus would be fatal, but keeping out of his reach and chopping off his tentacles, while the process will be necessarily slow, the victory will be sure. The beginning, then, should be made with the smaller units, retail stores, gasoline stations, restaurants, etc., then working back to the wholesale houses, factories, bakeries, mills, etc. Finally, splitting up the great industries, public utilities, banks, insurance companies, and railroads. While independent merchants and editors are working along this line there is no reason why economists and social workers could not make this thing a vital political issue.

No mention has been made of coöperatives in this outline because they do not come within the scope of such a short treatment of ownership. Any attempt, however, to break the hold which Capitalism has on property must be a coöperative effort. When independent ownership is aquired, it will be acquired by a *united* effort. In the larger enterprises the only way in which ownership can be wrested from capitalists is through coöperation. Huge manufacturing plants and huge railroads are not to be abolished, but their ownership must be transferred from the few to the many who operate them, that is, to those who work with their hands as well as those who sit at the desks. Coöperation, and cöoperation alone can accomplish this change.

Some may wonder if the Unitary System will work. The best answer to this doubt is the fact that it is working in principle now. Many examples might be given. Let us mention just two of them, both in Washington, D. C. The first is that of the liquor stores. No proprietor may own more than one liquor store in that city. The result is more than satisfactory. The second is that of a large taxicab company controlled and managed by independent taxicab owners. At present ownership is restricted to ten cabs, but most of the drivers own their own vehicles. Those who have had occasion to use these cabs will readily testify that the rates are reasonable, the service good, and the drivers courteous gentlemen. The Unitary System is working successfully in isolated instances in various parts of the country; let us develop it gradually until it completely displaces our worst enemy, Big Capitalistic Business.

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THE YOUNG PRIEST'S READING LIST.

THE ATTACHED READING LIST is the upshot of a discussion I had last summer with a group of the junior parochial clergy on the problem of a priest's reading. Often since then my thoughts have reverted to the predicament in which some find themselves. There they are, five years out of the seminary, and already pastors in small communities. They fully intended, in those first few months after they had received their assignments, " to continue their theological studies with unremitting zeal . . . *even among the absorbing tasks of their charges*," as the Holy Father recently advised in his Encyclical on the Priesthood. What is more, they brought from the seminary a well-developed taste for serious reading, so that they were quite willing to do, as the Pope says in the same Encyclical, " the even more which is required "—to work toward " that knowledge and culture which is usual among well-bred and well-educated people of our day ". They did not propose to " remain content with a standard of learning and culture which sufficed perhaps in other times ": they wanted to " attain a higher standard of general education and of learning . . . broader and more complete . . . corresponding to the generally higher level and wider scope of modern education as compared with the past."

Such an accomplishment demands, as we decided during our talk, rather extensive reading in other subjects besides technical theology. And right there, as the young priests lamented, lies their predicament. The absorbing tasks of their charges leave them neither time nor energy to carry out the Pope's prescriptions. Try as they may to set aside a daily reading period, they cannot reserve that hour for themselves. I need not recall the disheartening details of their many attempts to squeeze some serious reading into various parts of the day. Nor need I assure them again that I understand the sense of frustration which their failure has brought about. On the one hand, they feel that they owe it to themselves and to the cause of the Church to carry on their cultural development as the Pope himself recommends. On the other hand, they feel that as pastors they must be at the disposal of their people always. That seems to be their immediate duty. But, as a result of carrying it out,

they find that days and weeks and months go by in which they have read little besides the Office, the daily paper, and a magazine or two. One duty seems to cancel out the other; and there's the dilemma—as though it needed my describing it!

I confess that I am no nearer to the solution of *this* part of the problem than I was when we parted. I know too little about the régime of a rectory to offer a plan that would be practicable. But there are any number of veteran pastors who show by the high level of their culture that they must have surmounted the difficulties we were discussing. We might ask one of them how he can order his day so as to get in an hour's reading—and that at a time when he is not too exhausted to benefit by it.

The young priest's second difficulty, also springing from the " absorbing tasks of his charge ", seems to be more within the province of a professor. Priests say they haven't time even to keep up with what is best in the world of books, much less to read them. They haven't the leisure to follow the publishers' announcements, and even if they had, it wouldn't help much, because they have learned that they can't trust the " blurbs " —no, not even those of Catholic publishers. How escape the danger of wasting what little time they have on insignificant or at least non-essential books? When they do find the time for it, they would like (and I agree with their preference) to read only those books which are of such high quality as to merit, after they have read them, a permanent place in the library they propose to assemble. This involves a certain amount of preliminary planning, and a search for the essential books in the various fields they want to explore. Those tasks would take more time than they can afford even in ideal circumstances.

Before I agree with that, let me observe that the " essential " books are not necessarily of recent issue. In many departments of reading, the old saw remains as true as ever: " old wine best to drink, old wood best to burn, old friends best to trust, and old authors best to read ". Especially true, as all agree, in the section I have called " Spirituality ". Another point: in the five years my friends have been exiled from the world of letters many gaps have been filled on the Catholic literary front; essential books have appeared in many sectors where five years ago one could find little that was really worth while. It has

been my duty as a teacher of literature to keep more or less *au courant*; so I'll concentrate on the question of what to read, and (so generous of me!) let them solve the other question of when to read it.

In the first place, I take for granted that the juniors need neither encouragement nor assistance to keep up their theological reading, especially in such reviews as the ECCLESIASTICAL. Also, for the most part, I take the major classics for granted. For real " formational " reading, as distinct from the inspirational, the informational, and the recreational, the young priest must go to Scripture, Aquinas, Augustine, Dante, Newman, Shakespeare, and the other masters.

Second, I have divided the list into categories, making a sort of intellectual ground-plan, which should help one to read systematically, to direct one's reading toward definite ends, and to keep some sort of order in one's mental stock-room. Some of my placements, of course, are quite arbitrary; many books straddle two or more divisions. I have included some, also, which might be termed strictly theological—Prat's *Theology of St. Paul*, for example: a formational book, if ever there was one. Remember Abbot Marmion's advice to the young theologian: " Try to *assimilate* St. Paul's magnificent theology . . . "?

Third, I think several of these sections deserve special explanation. The one on " Catholic Americana ", for example, exemplifies what we may call " hobby reading "—one restricted field in which one wishes to become adept. In this one, for instance, a young priest would work toward a rather complete understanding of the contribution which Catholics have made to the foundation and growth of our country. In " Contemporary American Culture ", to take another case, the object would be a sympathetic understanding of the American mentality, in its differences, of course, from that Catholic mentality with which we priests are of necessity almost exclusively in contact. I have listed only a few titles in this section; a lengthier list would surely yield much of value. Who knows how much more effective our convert work (in the broad sense) might be if all of us priests were to study at least semi-scientifically that complex phenomenon known as the American mind?

I included the *Spirituality* section with considerable diffidence, and *salvo meliore judicio.* It is simply my personal idea of a pretty solid, progressive, and more or less unified course of reading in the subject—the floor-plan of only one of the many mansions in our Father's house. I would say that the richest and most stimulating section (next to the preceding, of course) and the one best calculated to make our culture "healthily modern", as His Holiness desires it to be, is the one headed *The Church and Modern Society.* I recommend it: our best modern thought is there. I included Berdyaev in it, by the way, only for his power to stimulate us Catholics. Like Socrates, he makes an excellent gadfly. But don't follow his philosophy. As Hoffman Nickerson once remarked, a little more Aristotle would do him a world of good.

Finally, don't think that I claim completeness for the list. I meant to be selective rather than exhaustive. Very probably, by trying to keep it within reasonable limits, I have been guilty of egregious omissions. Even so, I do think that if one followed any sectional list in order to the end, one would have a gentleman's general and up-to-date knowledge of the subject treated. I said "in order", because, except in the biographical and historical lists, I tried to arrange the titles as logically as I could. Oh yes, regarding the history section. That may seem to be unwarrantably weak. Purposely I restricted the number of technical histories, thinking that one would prefer, as so many do, one's history by way of biography. The new mode in biographical writing makes this quite possible. One assimilates a tremendous amount of vitalized history by reading such books as D. B. Wyndham-Lewis's *Charles of Europe*, William Thomas Walsh's *Isabella of Spain*, and any of Belloc's biographies.

By way of conclusion may I suggest that as part of one's new reading campaign (if one finds time for it!), the ancient and lucrative practice of keeping a "Commonplace Book" be taken up? That is, if one hasn't already adopted that or some similar method. It's essential, I think, for getting the maximum out of one's reading. The practice, put briefly, is this: while we read, let us keep a pen and loose-leaf note-book at hand, and jot down carefully whatever strikes us as particularly noteworthy. The Standard Dictionary defines a Commonplace

Book as one in which memoranda are recorded methodically. This is quite correct, provided that we give *memoranda* its original Latin meaning, " worthy of being remembered ". This practice is recommended to us by a long line of illustrious litterateurs. Marcus Aurelius took time out on his Danubian campaign to " gather the fine essence of the best writers ". Eighteen centuries later Joyce Kilmer described a note-book found in Lionel Johnson's effects as one in which his brother poet " had copied from books and magazines bits of prose and verse that gave him pleasure ". Let us not now bother ourselves with the long litany of poets, prose-writers, and preachers who had the habit. That can wait for another occasion. But if we really want to do our reading with energy and concentration, if we want to get as much as possible out of the time at our disposal, let us start keeping a commonplace book. It cannot fail to improve our critical judgment. It will make our eye more and more susceptible to form, and our mind to the difference between substance and " the semblance of worth ". It will keep us on the alert for the " inevitable " expression, the most perfectly fitting vesture, of those few thousand thoughts which make up the essential wisdom of mankind. In a short time we shall find ourselves almost lying in wait for the optimum description of objects, characters, and actions. Our literary taste will be improving apace if, as Leigh Hunt recommends, we read with pen in hand and jot down " what is liked or doubted ". " It rivets attention ", he says; " it enables one to see what progress he makes with his own mind, and how it grows up to the stature of its exalter . . . " The common experience will be ours: our taste will improve so rapidly that in five years, looking back over our extracts (a richly satisfying pastime!) we shall wonder what ever made us copy out what we did in the beginning.

No need to labor the practical value of those extracts for our preaching and writing. The French de Ravignan and the American Pardow, great preachers both of them, were inveterate " common-placers ". Cardinal Gibbons recommends the same custom to " young clergymen " in *The Ambassador of Christ.*

The list of suggestions follows. Names of publishers and prices are not given; but any of our Catholic bookstores will get any book one may desire.

The New Apologetics.

Morrison: *Revelation and the Modern Mind.*
Williams: *Catholicism and the Modern Mind.*
de la Bedoyere: *Catholicism and the Modern Mind* (C.T.S.).
Chesterton: *Orthodoxy.*
Sheen: *God and Intelligence.*
Sheen: *Religion Without God.*
Schmidt: *Origin and Growth of Religion.*
Karrer: *Religions of Mankind.*
Dawson: *Enquiries into Religion and Culture.*
Chesterton: *The Everlasting Man.*
de Grandmaison: *Jesus Christ, His Person, His Message, His Credentials* (3 vols.).
Felder: *Christ and the Critics* (2 vols.).
Chesterton: *The Thing.*
Morrison: *The Catholic Church and the Modern Mind.*
Sertillanges: *The Church.*
Belloc et al: *Why I am a Catholic.*
Leahy (ed.): *Conversions to the Catholic Church.*
Delany: *Why Rome?*
Lunn: *Now I see.*
Hoffman: *Restoration.*
Noyes: *The Unknown God.*
Lunn: *Within That City.*
Belloc: *Essays of a Catholic.*
Delany: *Rome From Within.*
Thurston: *No Popery.*
Claudel: *Letters to a Doubter.*
Coudenhove: *The Burden of Belief.*
Ward-Sheed: *Catholic Evidence Training Outlines* (6th ed.)

Biography.

Lebreton: *The Life and Teaching of Jesus Christ Our Lord* (2 vols.).
Prat: *St. Paul.*
Baumann: *St. Paul.*
Curtayne: *St. Catherine of Siena.*
Cuthbert: *St. Francis of Assisi.*
Chesterton: *St. Thomas Aquinas.*
Bruno: *St. John of the Cross.*
Hollis: *St. Ignatius.*
Maynard: *Odyssey of Francis Xavier.*
Brodrick: *Blessed Robert Bellarmine.*
Brodrick: *St. Peter Canisius.*

Hollis: *Thomas More.*
Belloc: *Characters of the Reformation.*
Waugh: *Edmund Campion.*
Wyndham-Lewis: *Charles of Europe.*
Walsh: *Isabella of Spain.*
Walsh: *Philip II.*
Lunn: *A Saint in the Slave Trade.*
Trappes-Lomax: *Life of Bishop Challoner.*
Grennan: *The Heart of Newman's Apologia.*
Ward: *Life of J. H. Cardinal Newman* (2 vols.).
Ward: *The Wilfrid Wards and the Transition.*
Soderini: *The Pontificate of Leo XIII.*
Forbes: *Pius X.*
Hawks: *Monsignor McGarvey.*
Forbes: *Rafael, Cardinal Merry del Val.*
Sargent: *Four Independents.*
Dubly: *Life of Cardinal Mercier.*
Gheon: *Secret of the Curé d'Ars.*
Monnin: *Life of the Curé of Ars.*
Autobiography of St. Therese of the Child Jesus.
Thibaut: *Abbot Columba Marmion.*
The Autobiography of G. K. Chesterton.
Goldstein: *Autobiography of a Campaigner for Christ.*
MacNutt: *A Papal Chamberlain.*
O'Connell: *Recollections of Seventy Years.*
Gwynn: *Pius XI.*
Belloc's biographies.
Martindale: *What are Saints?*

Catholic Americana.

Talbot: *Saint Among Savages;* the *Life of Isaac Jogues.*
Sargent: *Katherine Tekakwitha.*
Repplier: *Pere Marquette.*
Jacks: *LaSalle.*
Schlarman: *From Quebec to New Orleans.*
Kenny: *Romance of the Floridas.*
Maynard: *DeSoto and the Conquistadores.*
Bolton: *Rim of Christendom.*
Repplier: *Junipero Serra.*
Cather: *Death Comes for the Archbishop.*
Repplier: *Mère Marie of the Ursulines.*
Phelan: *Catholics in Colonial Days* (bibliography).
Ives: *The Ark and the Dove.*
Thorning: *Religious Liberty in Transition.*

Walsh: *Education of the Founding Fathers of the Republic.*
Gurn: *Charles Carroll of Carrollton.*
Guilday: *Life and Times of John Carroll.*
Guilday: *Life and Times of John England.*
Will: *Life of Cardinal Gibbons.*
Laveille: *Life of Peter DeSmet.*
Hawks: *William McGarvey and the Open Pulpit.*
Conroy: *Arnold Damen, S.J.*
Blandina: *The End of the Santa Fe Trail.*
Flick: *Chaplain Duffy.*
Shuster: *The Catholic Spirit in America.*
Williams: *The Shadow of the Pope.*
Shea: *History of the Catholic Church in the United States* (4 vols.).

THE CHURCH IN HISTORY.

Guilday: *Introduction to Church History.*
Belloc: *The Catholic Church and History.*
Kurth: *The Church at the Turning Points of History.*
Augustine: *The City of God.*
Newman: *Historical Sketches.*
Dawson: *The Making of Europe.*
Belloc: *The Battleground.*
Hughes: *A History of the Church.*
Belloc: *Europe and the Faith.*
Baudrillart: *The Catholic Church, the Renaissance, and Protestantism.*
Constant: *The Reformation in England.*
Hollis: *The Monstrous Regiment.*
Mathew: *Catholicism in England.*
Butler: *The Vatican Council* (2 vols.).
Huby, D'Arcy et al.: *The Life of the Church.*
Mourret: *A History of the Catholic Church.*
Pastor: *History of the Popes.*
Guilday (Ed.): *Catholic Philosophy of History.*

THE CHURCH AND MODERN SOCIETY.

Maritain: *Three Reformers.*
Randall: *The Making of the Modern Mind.*
Gillis: *False Prophets.*
Pius IX: *Encyclical "Quanta Cura" and Syllabus Errorum.*
Pius X: *Encyclical "Pascendi Dominici Gregis."*
Belloc: *Survivals and New Arrivals.*
Berdyaev: *End of Our Time.*
Wust: *Crisis in the West.*
Pius XI: *Encyclical "Ubi Arcano".*

Adam: *Christ and the Western Mind.*
Dawson: *The Modern Dilemma.*
Massis: *Defense of the West.*
Berdyaev: *Christianity and Class War.*
Dawson: *Christianity and the New Age.*
Pius XI: *Encyclical "Caritate Christi Compulsi".*
Dawson: *Progress and Religion: An Historical Enquiry.*
Lattey (ed.): *Church and State.*
Leo XIII: *Encyclical "Diuturnum Illud".*
Leo XIII: *Encyclical "Immortale Dei".*
Ryan: *The State and the Church.*
Soderini: *Leo XIII, Italy, and France.*
Maritain: *The Things That Are Not Caesar's.*
Dawson: *Religion and the Modern State.*
Fahey: *The Social Rights of Our Lord Jesus Christ, the King.*
Fahey: *The Mystical Body in the Modern World.*
Guilday (ed.): *The Catholic Church in Contemporary Europe.*
Shuster: *Like a Mighty Army.*
Shuster: *Strong Man Rules.*
Kelley: *Blood-drenched Altars.*
Parsons: *Mexican Martyrdom.*
Eppstein: *The Catholic Tradition of the Law of Nations.*
Civardi: *A Manual of Catholic Action.*

Communism and Christianity.

Books:

Walsh: *Fall of the Russian Empire.*
Walsh: *The Last Stand.*
Chamberlin: *Russia's Iron Age.*
Gurian: *Bolshevism: Theory and Practice.*
Tolstoy: *I Worked for the Soviet.*
Tchernavin, Tatiana: *The Escape from the Soviet.*
Tchernavin, Vladimir: *I Speak for the Silent.*
Hadley: *Sinister Shadows* (Chicago: Tower Press.)
Hadley: *T. N. T.* (Chicago: Tower Press.)
McFarland: *Chaos in Mexico.*

Pamphlets:

Cleary: *War on God in Russia* (Brooklyn, Int. C.T.S.).
MacGillivray: *The Anti-God Front of Bolshevism* (I.C.T.S.).
Pius XI: *The Soviet Campaign Against God* (I.C.T.S.).
Watts: *Communism* (I.C.T.S.).
Curran: *Red Mexico* (I.C.T.S.).

Kenny: *Mexican Crisis: Causes and Consequences* (I.C.T.S.).
Feely: *Just What is Communism* (Paulist Press.)
Feely: *Morals and Moscow* (Paulist Press.)
Passionist Father: *A Catechism of Communism for High School Students* (Paulist Press.)
Lonergan: *The Menace of Atheism* (America Press.)
Thorning: *Communism in the U. S. A.* (American Press.)
Toole: *Communist Action vs. Catholic Action* (America Press.)
McDevitt: *Communists Perverting Youth* (America Press.)
McDevitt: *Communism in American Education* (America Press.)
LaFarge: *Communism and the Catholic Answer* (America Press.)
Watts: *Communism and Religion* (London, C.T.S.).
Toke: *Why the Pope has Condemned Communism* (London, C.T.S.).
Pius XI: *Why Catholics Condemn Communism* (N.C.W.C.).
McGowan: *A Cure for Communism* (N.C.W.C.).
D'Herbigny: *Militant Atheism* (London, Soc. for Promoting Christian Knowledge.)
Kenny: *No God Next Door* (N. Y., Wm. J. Hirten Co.).
Vaughan: *The Communistic Crisis* (Sunday Visitor Press.)
Noll: *It is Happening Here* (Sunday Visitor.)
Fish: *Communism* (Cong. Record, 2/20/35, U. S. Gov't Printing Office.)
Green: *Communistic Activities,* (6/27/34, U. S. Gov't Printing Office.)
Tinkham: *Communistic Party and Its Activities in U. S.* (5/14/35, U. S. Gov't Print. Off.).
Pius XI: *Discourse to Spanish Refugees* (America Press.)

THE MAINSTREAM OF CONTEMPORARY CATHOLICISM.

Adam: *The Spirit of Catholicism.*
Kolbe: *The Four Mysteries of the Faith.*
Sheed: *A Map of Life.*
Sheen: *The Life of All Living.*
Duperray: *Christ in the Christian Life.*
Cuthbert: *In Christ.*
Adam: *St. Augustine, the Odyssey of His Soul.*
Anger: *The Doctrine of the Mystical Body of Christ.*
Gruden: *The Mystical Christ.*
de la Taille: *The Mystery of Faith and Human Opinion Contrasted and Defined.*
Ellard: *Christian Life and Worship* (bibliography as of 1933.)
Kramp: *Eucharistia.*
Kramp: *The Liturgical Sacrifice of the New Law.*
Parsch: *The Liturgy of the Mass.*

D'Arcy: *The Mass and the Redemption.*
Kavanagh: *Lay Participation in Christ's Priesthood.*
Adam: *Christ Our Brother.*
Bover: *Three Studies from St. Paul.*
Guardini: *The Church and the Catholic.*

CONTEMPORARY AMERICAN CULTURE.

Siegfried: *America Comes of Age.*
Adams: *The Making of America.*
Adams: *The Adams Family.*
Adams: *Our Business Civilization.*
Adams: *The Tempo of Modern Life.*
Hollis: *The American Heresy.*
Brooks: *Emerson.*
Brooks: *The Ordeal of Mark Twain.*
Brooks: *The Flowering of New England.*
Woodruff: *Plato's American Republic.*
Blankenship: *American Literature as an Expression of the National Mind.*
Davidson: *American Review,* 1934-35, articles on Regionalism.
Bok: *The Americanization of Edward Bok.*
Steffens: *The Autobiography of Lincoln Steffens.*
Kinsman: *Reveries of a Hermit.*

ECONOMICS.

Belloc: *The Servile State.*
Gide and Rist: *History of Economic Thought.*
Knight, Barnes and Flugel: *Economic History of Europe.*
O'Brien: *Essay on the Economic Effects of the Reformation.*
Tawney: *Religion and the Rise of Capitalism.*
Penty: *A Guildsman's Interpretation of History.*
Leo XIII: *Encyclical, " Rerum Novarum ".*
Pius XI: *Encyclical " Quadragesimo Anno ".*
Nell-Bruening-Dempsey: *Reorganization of Social Economy* (bibliography as of 1935.)
Fanfani: *Catholicism, Protestantism, and Capitalism.*
Ryan: *A Better Economic Order.*
Chapman: *The Development of American Business and Banking Thought.*
Agar: *Land of the Free.*
Agar et al.: *Who Owns America?*
Warbasse: *Cooperative Democracy* (3rd ed.)
Fowler: *Consumer Cooperation in America.*

Kallen: *The Decline and Rise of the Consumer.*
Belloc: *An Essay on the Restoration of Property.*
Devas: *Political Economy.*

EDUCATION.

McCormick: *History of Education.*
Kane: *An Essay Towards a History of Education.*
Pius XI: *Encyclical on the Christian Education of Youth.*
Sharp: *Aims and Methods in Teaching Religion.*
Sharp: *Teaching and Preaching Religion to Children.*
Fitzpatrick: *The Foundation of Christian Education.*
Allers: *Practical Psychology.*
McGucken: *The Catholic Way in Education.*
Castiello: *A Humane Psychology of Education.*
DeHovre: *Catholicism in Education.*
DeHovre: *Philosophy and Education.*
Confrey: *Faith and Youth.*
McCarthy: *Training the Adolescent.*
Dom Proface: *College Men: Their Making and Unmaking.*
Learned: *The Quality of the Education Process in U. S. and Europe* (N. Y., Carnegie Foundation.)
Kotschnig and Prys (eds.): *The University in a Changing World.*
Hutchins: *The Higher Learning in America.*

FICTION.

Waugh: *A Handful of Dust.*
Eliot: *Green Doors.*
Eliot: *Her Soul to Keep.*
Eliot: *Angels' Mirth.*
Kaye-Smith: *Superstition Corner.*
Kaye-Smith: *Galley-bird.*
Kaye-Smith: *End of the House of Alard.*
Olive White: *The King's Good Servant.*
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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MORALITY IN THE MARKET-PLACE.

The following study on the business value of ethical principles was originally given as an address to the Chamber of Commerce, Everett, Washington, on 25 January of this year. We are glad to publish it in the REVIEW, *by sanction of its author, His Excellency the Most Reverend Gerald Shaughnessy, S.M., D.D., Bishop of Seattle.*

I am indeed very happy to have the opportunity this evening of addressing a gathering that is at once distinguished and, I need not add, one that prefers to embrace an intellectual approach to the problems of the day. In many circles it is not infrequently believed that religion makes its chief appeal to the emotions and the feelings. It is therefore, on occasion, lightly dismissed as empty sentimentality. Emotion and feeling do, indeed, play a certain rôle in religion, as in almost every branch of life, for the complete man is made up not solely of intellect but also of will and of heart, to use the term that loosely designates the faculty of feeling. However that may be, leaving out of consideration, this evening, both the will and the emotions, I take the liberty of addressing myself primarily to your intellects on a particular phase of religion which I fancy has, or should have, a special application in your lives and, therefore, I trust, a particular appeal. I am not come, then, in my professional capacity to deliver a sermon. I rather, let us say, appear in a professorial rôle to discuss certain lessons of ethics and morality which can furnish us a not unwelcome exercise of our intellectual faculties as well as an appreciable, if not necessarily an immediate, financial reward when measured in dollars and cents, if put into execution.

You will notice that I have somewhat narrowed the field and speak not of religion but rather of morality. Morality is, indeed, a specific connotation of religion. Religion is basically the tie that binds us unto God. God the law-giver, through His commandments, establishes for us the realm of morality. Through the aids of religion He enables us to live up to those high moral ideals which are our goal. However, true philosophy, as distinct from religion, teaches us that the natural basis of morality is to be found precisely in man's rational nature as such. In other words, abstracting from religion, actions are good or bad independently of any mere extrinsic precept. But in its simplest and most intelligible form this means that if an act is morally wrong, right reason will tell us so.

It is customary in some circles, as I said previously, to dismiss in any discussion by hard-headed business men the subject of morality as having no utilitarian appeal. To the dreamer, and the philosopher, to the student and the priest, let us leave such empty topics, says the skeptic financier. On the other hand, the more radical opponent of religion would banish God from the marketplace, from the family hearth and from the hearts of children. In fact we may say that in many instances that should be very obvious in the history of our country, they have succeeded better than they knew, as the phrase has it. Abolish the idea of God, and inevitably the moral sense is dulled and tends to disappear. The Psalmist says: " The fool hath said in his heart, ' there is no God '." Likewise it is only the thoughtless who would similarly say, " There is no lasting basis for morality." Following out this thought, to come back to our specific topic, morality, since it is the basis of all decent citizenship in the State as well as in the Church, has a real relation to the material welfare of the commonwealth. Since it is based on reason it is not unreasonable to conclude that a decline in morality connotes consequently injury to the common welfare.

In our American life there is to be noticed on certain points a strange swinging of the pendulum. On nearly all our coins there is stamped the incisive motto: " E pluribus unum "—" Out of many, one." We may more freely translate it, " One for all ", if we do not push the phrase too far. Whilst it is a gross historical error to paint the patriots of the past, the founders of our country, as absolutely unmoved by any selfish desire, and

untainted by any of the faults of our weak human nature, it is nevertheless indisputable that the cornerstone of our Republic, or one of the essential constituent elements thereof, was a high respect for the common good as overruling the selfish individualistic trend and, even at times, the good of the individual member. This cornerstone to-day persists almost solely in only one particular walk of life. When our country faces a common external danger, then by voluntary enlistment or by compulsory draft, the individual cedes his special rights and even lays down his life in defence of his country. It is almost the sole solitary instance, in present-day American life, in which this attitude is recognized as philosophically the proper and only workable basis. In almost every other field the right of the section or of the individual is accepted by all too many as transcending the right of the people as a whole. Economic subdivisions of our country quarrel one with another in a greedy struggle to prevail at the expense of the other and to the grave detriment of the country as a whole. The war between the States was not at all a humanitarian movement, as it is so often idealistically pictured to the unthinking schoolboy. It was but a base economic struggle between opposing partisans, who preferred to jeopardize the very existence of the Republic rather than yield to the dictates of right reason in a compromise of their conflicting selfish interests. To-day, maritime pursuits, timber and mining, agriculture and industry, capital and labor, still split our land into bitterly opposing camps. Especially does the individual claim the right to lead his own life, as he puts it, untrammeled by the dictates of any higher claims. To repeat, this has come to be accepted on a vast scale as the American philosophy of life.

What are the material consequences of such an attitude? It would be impossible to take up this entire field in one short discussion such as this. Let us therefore consider, from the point of view propounded to you, the effect, on the common welfare, of this very prevalent trend among the individual citizens of our country. This is the study that I trust will appeal to your intellectual consideration as a worthwhile discussion.

Before we proceed further it will be profitable to recall what natural philosophy teaches us of the rôle of the State. The State does not and cannot concern itself primarily with the private

good of the individual. It cannot dictate what he shall eat, what he shall wear, in what field of labor he shall occupy himself, whom he shall marry, although both ancient and modern forms of government have precisely sought thus completely to subordinate the individual to the State. The chief end of the State, then, is to procure, advance and safeguard the well-being of the people as a whole. This is true because only the State can rise supreme over the selfish interests of the individual, while safeguarding his rights, except where, on occasion, he must at the behest of the State cede them for the common good. The secondary end of the State is to safeguard and advance the individual good of its component members, with due regard, again, for the common good. In fine, philosophy lays down the paradox, if you would thus view it, that while the State exists for the individual the latter must often sacrifice his private rights for his country.

We come now to a discussion of certain examples in the field of ethics, in which it has come to be quite the acceptable philosophical opinion among many that the good of the individual should prevail over the common good, for that is precisely what much in our American life is pointing to to-day. Let me present some instances to you briefly and baldly. I cite the present-day more or less general attitude toward the method of handling the crime of kidnapping. I cite the all too prevalent evil of divorce. I lay before you the not at all delectable topic of birth control, so-called. Finally I cite the problem of labor and capital and wage justice.

If I touch the topic of kidnapping, it is obvious that I do so because it most unfortunately has a particular interest and significance in our Northwest. However, it must be understood that my remarks refer to no particular instance of this hideous crime, and if they have any specific application, it is rather to that first outcropping of just a few years ago, incidentally made more infamous by the bungling, the stupidity and the sordid greed for publicity so unbelievably exhibited by the elected guardians of an Eastern commonwealth. In the crime of kidnapping the keystone lies precisely in the possibility or impossibility of financial gain on the part of the criminal. It is assuredly a most pitiable thing to behold a stricken family whose child is in the clutches of this bestial enemy of society; but is

this victim's plight any more heart-rending than that of the mother and father who offer as cannon fodder their only son? Is this victim of the kidnapper a more heart-rending sight because he stands alone over against the hundreds of thousands, aye millions, of families who in war-time offer their holocaust upon the altar of their country. Where lies the difference? In war the individual submerges all his interests in the higher claim of the common good. If we continue to negotiate with the kidnapper, is the terrifying fear of hundreds of other parents lest their child be the next victim to have no weight with us? Peace has its claims no less than war, and if the peace of other individuals and other families is to go on in safety and security, it can do so only when, no matter what be the heart-rending cost, the rights and the feelings of the individual are realized as not being paramount to those of the common good. In other words, build around the victim of this kipnapping scourge an impenetrable wall which the kidnapper cannot pierce and the very basic incentive of the crime of kidnapping is removed. Proclaim uncompromisingly the basic principle of American patriotism, "E pluribus unum," in peace as well as in war. Harsh as it may seem at first glance, for the common good impound the wealth of the kidnap victim's family, proclaim it a felony for any other person to pay a ransom for them (for no jury would convict a victim's kin of this crime), and then will this fearful spectre cease to stalk our land. The proof? We may truthfully say this crime does not exist in other lands, precisely because there the common good prevails.

What, you may ask, is the financial bearing of this ethical or moral principle that herein the common good transcends the individual? Stamp out practically the only incentive for this particular crime and you stamp out the crime. Stamp out the crime and while not all expense of crime prevention of this nature is rendered unnecessary, yet the great part of it is. The private guards that our individual citizens to-day hire in so many numbers in order to protect their family would be unnecessary, and that sad commentary on our present-day civilization and its helplessness would no longer flaunt itself in our faces. The appalling costs of crime detection after the crime would be abolished in favor of a normal preventive program, which would cut the cost of individuals and of the commonwealth in no slight

degree. To sum up, it is not only immoral to pay ransom to a kidnapper, but it seldom brings the victim back, and financially, from every point of view, it is bad business.

The phenomenon of divorce, which has grown through the decades of our American life until it almost threatens to destroy the very remembrance of what family love used to mean, is simply another manifestation of the rule of the individual over the common good. Almost every argument in favor of divorce, if not indeed every one without any exception whatever, is based on the appeal of the rights, the feelings and the sufferings of some particular individual. Note carefully that I do not bring in here the question of what is the proper religious attitude toward divorce. Ethics, however, bans divorce as a thing destructive of the family; it bans exceptions to the rule—so far as remarriage is concerned—for once an exception is admitted there is no stopping the flood, as the history of divorce in this country amply testifies. I merely discuss, then, what is the more suited to the welfare of the State, if not of the individual as well. It needs no deep mathematician to reckon the cost of maintaining for the divorce-seeking individual the courts which cater to his desires. It needs but a very slight acquaintance with the problems of sociology, of the broken home, the juvenile delinquent, the institutionalized child, the reformatory and prison dweller, to get a glimpse of what it means to permit the selfish wishes of the individual divorcee to prevail. An individual cries to heaven for relief because of the various abuses, some of them quite real and some pure figments of the imagination, which beset his family life. The public pays the bill; for a fearfully disproportionate and a most appalling amount of delinquency and crime follows in the train of the divorce. The divorced man and woman themselves show a disproportionate percentage of criminals among them, and their unfortunate children in all too many numbers and in various State institutions, for which you and I pay the bill.

The very possibility of divorce leads many a bride and groom, at the very moment of their marriage vows, to envision the shipwreck of their romance. It leads otherwise normal wives and husbands to magnify incipient personal difficulties. It destroys the generous sporting instinct of give-and-take that we rather smugly like to think a characteristic of our nationals. It breaks

up homes that never would be broken, if the insidious figure of divorce were not there to beckon to the temporarily disgruntled and disillusioned spouse. Now no member of a Chamber of Commerce need be told what broken homes do to the business of the real estate firm, the neighborhood grocer, the stores of city and town—in a word, to the business life of a community.

What is euphemistically called birth control, forbidden as it is by the law of nature, and therefore ethically wrong, is another instance in which the individual's desires take precedence over the common good. We naturally are not going into any argument in detail. However, if you who desire in your particular line an increase in business would answer honestly the question, " What in this, our State of Washington, would contribute most to an increase in prosperity? ", the reply must be simply, " An increase in population." If our State, which can support several millions, should so develop, the result upon business needs no seer or astrologer to depict it to us. Theodore Roosevelt gave us the right word for it when he called birth control " race suicide ". If a business man desires to see his clientele remain absolutely stationary, or perhaps rather decrease; if he desires fewer customers than more, he will be a rabid proponent of the birth-control campaign; but we must all remember that the economic result, to say nothing of any other aspect, is disastrous.

The entire fabric of the economic life of our nation is predicated on a more or less continuous annual increase in business and industry. How can these activities increase without a natural increment in our population, since the immigration source of supply has been dammed. Already the enrollment of our schools has slowed up and begins actually to show a decrease. Soon, unless public opinion forces the common good to prevail, selfish individuals will see to it that fewer teachers, realtors, doctors, business men, will be needed to care for the diminishing number of children, families and consumers. And ironically enough, the very drug-stores that thus rob themselves of potential customers by keeping them from ever entering the world can close their shutters. Surely, if you are in any ordinary business you can sell more to father, mother and children and their children's children than to one childless couple alone.

The ramifications of the question of capital and labor and the living wage would be endless and, of course, it would be im-

possible for me adequately to cover them in such a discussion as this. You remember Goldsmith's couplet. It is very apt:

> Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay.

Permit me to point out that where the reactionary attitude toward capital and labor prevails we have another instance of the subservience of the common good to the individual. One may remark, indeed, millionaires, or perhaps more correctly billionaires, in our country, who with paternalistic, patronizing mien dole out to what sometimes must be called a lickspittle peasantry immense sums amassed almost entirely at the expense of that same peasantry. For example, hundreds of millions of dollars in foundations proclaim as saintly philanthropists names which on the other hand are deeply execrated by the starving children and grandchildren of those whose defrauded wages make up the greater part of these millions.

What, I ask you, is a financial depression? While one can err by giving too simplified an explanation it is essentially nothing more nor less than the burden of decreased excessive profits which follows unrestrained speculation and uncontrolled greed on the part of the minority moneyed class. It is a period in which capital ceases to a certain extent to pay out at all the meagre wages which at other times it doles to its employees. Now the very essence of the continued prosperity of the capitalist depends upon the comparative well-being and prosperity of the employee. The worker, the employee, constitutes the majority of the consumer class. Give him what is truly a living wage and he will spend it on the necessities, luxuries and enjoyments of life. Deprive him of his spending power and capital deprives itself of the golden stream that keeps its mills running, its bank vaults filled and its very capital increasing from year to year. The business man, in other words, who subscribes to a general campaign of low wages and long hours is killing the goose that lays for him the golden egg.

On the other hand it must be admitted that strikes, which are nothing less than industrial warfare and as such ethically to be used only as a last desperate resort, are too often lightly declared without regard for the common welfare.

Devise a method whereby in all disputes between capital and labor the impartial decision is handed down by the dictates of the common welfare and untold millions of lost wages and vanished profits would pump new life blood into the industrial veins of our country. In a word, ethics demands that the selfishness of both capital and labor cease in favor of the common welfare of all.

One final thought and I have done. Perhaps you may have gathered the impression that it is only the common individual who is at various times called upon to sacrifice his selfish desires and ambitions for the common good. Not so, for the leader of his country is not seldom called upon to make as great a sacrifice of self. And he too can fail as we do. Is it not typical of our flabby philosophy that when such a case did come before the public eye but a month or two ago our daily press almost without exception thoughtlessly acclaimed the right of that individual to " live his own life," as they put it? With surprising accord our press failed to see even hazily, through eyes dimmed with inherent individualism, that perhaps the dictates of the common welfare of his nation demanded that this ruler should have sacrificed to the common good his own aspirations and human inclinations. He abdicated; he turned his back on his very life work. And we applauded him. And yet the hopes of a nation—for which incidentally we Americans can have personally no sentimental love—were centered in him. The very existence of that empire might have depended on his decision. His people had spent millions preparing him for his rôle. Right reason called for the sacrifice; because in our individualistic trend we do not follow right reason America acclaimed him when he refused the sacrifice and let his people down.

I have pointed out to you in rather sketchy fashion, I am afraid, several points in which the dictates of morality coincide with those of the common good. The law of nature and of Nature's God is not a whimsical, transient, ephemeral, capricious thing; it is basic, immutable, eternal, divine. God has created man unto His own glory and pointed out to him the path on which he shall progress thereto. This temporal life of ours is our necessary pilgrimage toward the goal. Would that we all might understand that the only communism that should be

admitted onto this earth, that communism indeed which we all should embrace, is the communistic mutual love of every man for all his fellow human beings, exemplified when called for by the sacrifice of the individual that the common weal may not suffer. This is the communism of love of neighbor and of love of God, and as virtue is also its own reward, so adherence to ethical and moral principles does by an anomaly, if you will, bring a greater gain than does the ignoring of them.

✠ GERALD SHAUGHNESSY,
Bishop of Seattle.

THE LITERARY STYLE OF ST. THOMAS AQUINAS.

Style, as everyone must agree, is primarily a medium of expression. Newman calls it " a thinking out into words ". The closer, therefore, a literary style approaches to the point when it becomes a translucent setting for the pearl of truth, the better that style. Style may be compared to an electric light bulb: the less opaque the bulb, the better the light. So also a literary style achieves its purpose the more perfectly when, stripped of opacity of phrase and technique and ornament, it becomes a simple show-window for truth. In other words, the nearer a style approximates to being a *medium quo*—though, of course, it never can become such—instead of a *medium quod*, the more perfect is it as a vehicle of expression, the more finished it is as a style.

It is not, however, our intention to insinuate that ornateness and elegance of phrase, the devices of rhetoric and the resources of art should not have their place in a finished style, or that a cramped simplicity should be the sole goal of a writer. When it is a question of setting forth a truth which in itself has not the splendor of being sufficient to dazzle the intellect, then indeed it does become necessary to ornament that truth and make it more attractive by artificial means, just as a woman who is not too pretty finds it advisable, and perhaps imperative to deck herself with gowns more than ordinarily attractive. Hence De Quincey well observes that the function of rhetoric is not so much to convince by demonstration as to move by persuasion. A good syllogism needs no rhetoric. Rhetoric, therefore, often serves the purpose of a prop. It becomes a prop when the truth

it sets forth is not of high-grade actuality, and this occurs when a truth is not properly coördinated, and not in its natural grade of being. Hence, in order to express any truth perfectly, a pleasing style is not enough, or rather a pleasing arrangement of words is not sufficient; the truth itself to be expressed must not be out of its proper niche in the temple of being. It must be coördinated, related to, and connected up with the great stream of actuality. In short, the truth which is to be expressed must itself be true to its ontological grade, must not be torn out of that grade, must not be overemphasized or underemphasized. The finished stylist must therefore be a philosopher as well as a litterateur.

Now the finished style is necessarily a work of art, for it is perfect, and therefore beautiful; and the determining principle of any work of art is beauty. If a work does not excite joy or admiration in the beholder, it is obviously not art, nor is it beautiful, for, as St. Thomas observes, " Those things are called beautiful which, when perceived, please." A finished style is therefore a beautiful style. But of what does beauty consist? St. Thomas gives us the three elements of beauty: clarity, order, integrity. A beautiful style has, therefore, these three elements. Are these three elements to be found in the literary style of St. Thomas?

The literary style of the great master is a most peculiar one. Attempts, for the most part unsuccessful, have been made to imitate it. Bossuet tried to imitate it and failed. Cajetan, the faithful disciple, is considered as having come nearer the master's technique than anyone else; yet a comparison of styles shows how far short he fell in his efforts to reproduce anything like the original. Nor is this to be wondered at. The wisest judgment, perhaps, that can be passed is to say that Cajetan never could reach the literary expression of St. Thomas simply because he had not the mind of St. Thomas. And it may be safe to hold that, until we have a second Aquinas, we shall look in vain for any really close imitation of his style. The fact of the matter seems to be that the style of the great master is too much a part of his thought to be possible of imitation except by a mind akin to his own. The style of the Angelic Doctor is unique in this, that where the varying expression-forms of other writers present, so to speak, a rough edge here and there

that may be grasped by the critic, the style of St. Thomas is an invariable smooth surface that eludes the grasp. Eccentricities there are none. The personal element seems altogether submerged; so much so that it has been said that he writes like a machine. Flights of emotion are rare—even in his matchless poems. His writings, withal, are surcharged with terrific intellectual and emotional intensity.

Another characteristic of the Angelical's style is its self-effacement. The casual reader of Aquinas is rarely impressed by his style. It is the thought carried by the expression that first seizes upon the reader. It is the matter and not the form that charms primarily: or rather it is the matter and form combined so skillfully that excites our admiration. Furthermore, by some artistic alchemy a complete esthetic reversal seems attained, for the matter becomes the form, and the form the matter. The style, the formal element, or what is regarded as the formal element, is swallowed up in the material element, being determined and carried by the thoughts themselves. Here is something wonderful. And yet the explanation appears to be simple enough. Aquinas could allow his thought to carry his expression because he possessed the rare ability to coördinate truths of every kind, and set them out in their proper grades of being. Hence these truths so coördinated and related in the vast synthesis that he worked out had no need of extrinsic embellishment; set as they are in their rightful niches, they necessarily shine forth in all the refulgence due to their being. Now truth such as this, truth with splendor, truth dazzling the intellect is nothing else than beauty.

If we analyze the style of St. Thomas we find in it three distinct and clear-cut elements: clarity, simplicity, and force. These three elements are too obvious to allow any grounds for dispute of their presence. But how the saint attains them may be of interest. Clarity he obtains by the most attractive of all methods of exposition: by definition and division coupled with ample illustration. To the normal unspoiled intellect, there is, perhaps, no more pleasant method. What intelligent person does not thrill at the anticipation of a definition? And with good reason, seeing that the process of defining and dividing is the natural occupation of the human intellect. A definition fulfils that deep-rooted longing inherent in us all from child-

hood to old age: it is always the answer to a question. And human nature is one eternal question. Along with this powerful stimulus to intellectual activity the great master makes use of the Dominican system of plentiful and familiar illustration, mindful of the principle: "Nihil est in intellectu quod non prius erat in sensibus." Division he uses with great power and ability, and in such a way as to make the reader eager for the added knowledge and sidelights on the subject sure to follow upon this process. But best of all, in his definitions and divisions, as well as in his illustrations, St. Thomas is always brief. He never wearies us. He has the nice sense to know just when to stop. He has the knack of the skillful artist who knows just when to lay aside his brush: he refuses to elaborate and overdo. Furthermore, he is particularly careful not to overstep the modesty of nature. He never yields to that temptation which, to judge from their works, is not alien to many philosophers and theologians, to display his learning, or to show his skill at splitting the dialectical atom. And this restraint finds its reward in the assiduity and gratitude with which his works are read by generation after generation. How many of us, indeed, have not felt grateful to the gentle saint for his humanity when, after wading in vain through plump and pompous paragraphs for a point of information we have gone to the master and found our difficulty disposed of in a snappy, succint phrase, and marvelled at the genius that could pave so royal a road to knowledge? It may not be too much to say that St. Thomas was the clearest writer who ever lived. Now clarity is one of the elements of beauty.

The simplicity of the Angel of Aquino has remained a matter of wonder through the centuries. That a body of doctrine so magnificent, so sublime, so transcendental as the Christian metaphysic could be treated with such beautiful simplicity might seem incredible to us, if it were not already a hard fact. In our ignorance we sometimes tend to suspect such simplicity. In fact, this simplicity has been a target for criticism. It may have been this simplicity that provoked the insolence of Roger Bacon when he dared to call the greatest genius of all time an intellectual child. It may have been this simplicity that drew down the disdain of the self-styled *arbiter elegantiarium* of Rotterdam who felt safe in insulting the memory of a man

because that man was too modest to display unnecessarily either his great learning or his great ability, but preferred to set forth his thoughts plainly without the gestures of barren literary posturing. And undoubtedly it is such simplicity that to-day militates against the wider appreciation of Thomistic philosophy amongst the so-called intelligentsia outside the Church—and perhaps amongst some of them in the Church. For the moderns have a deep and lasting hatred of simplicity. They love obscurity and complexity and will have it at any cost—even at the cost of complicating the simple. Too many of this generation love to put the curse of Teufelsdröckh upon their works and to make much ado about nothing—possibly because they have nothing to make much ado about. This tendency of the age to complicate and mystify has, of course, its roots in a collective inferiority complex. The great game of bluff has now migrated from the social and business world to take over control of the intellectual realm. The intellectual incompetence outside the Church must have a defence-mechanism, and this it finds in literary and philosophical clowning. Hence simplicity is loathed with a mighty loathing because it shows up so completely the hollowness of the modern ethos. In short, simplicity calls a bluff and must necessarily be hated by the bluffer. But genius need never bluff, need never fear the light of criticism, and consequently ever tends to simplify. If any added proof of the great intellect of Aquinas were needed this very simplicity of his is perhaps a conclusive argument for it.

But the simplicity of style in the *Summa* gives us another sidelight on the mental calibre of its author. Stress has been laid upon the synthesizing ability of St. Thomas. He has been called the great synthesizer. But has not his analytical ability been somewhat overlooked. Is it always remembered that the vast edifice of Thomism has not been reared only by a process of synthesis? One might carry away the impression from reading estimates of the Angelical that his work consisted merely of a piecing together of the various truths gathered through the centuries. But it seems to be forgotten by some that before St. Thomas could synthesize, he first had to analyze. Most of his life, after all, was spent in mining the quarries of the centuries in search of the precious ores of truth, and in purifying them of their dross. Is not the *Summa* replete with

concrete illustrations of this? He is continually analyzing and interpreting. And when one considers that this analyzing and interpreting extended over a range of forty-seven philosophers, one may well question why Aquinas ought not also to be called the master-analyst. Now the analyst is essentially a simplifier and an arranger: for the analyst and the synthesist complement one another. One does not analyze without, to a certain extent, synthesizing; one does not synthesize without analyzing and the product of both operations leads to an ordering as well as to a simplification. It might not be too much to say that the process of simplification partakes of order. For example, the working out of a philosophical *schema* by a professor for his class, which has for its purpose simplification, and employs analysis and synthesis, works out to an ordering. Now whether simplicity follows upon order or order upon simplicity we do not attempt to answer here. But it is certain that where one is present, the other is not absent, and the greater the proportion of the one, the greater the proportion of the other. But the simplicity of Aquinas is undisputed and rarely equalled. There ought, therefore, be an equal proportion of order in his works. If therefore his literary style is simple, it is also ordered. Now order is the second of the elements of beauty.

The third element in the style of St. Thomas is *force*. Force he seems to achieve by a strange, uncompromising brevity of phrases. We offer an example: "Respondeo dicendum quod solus Deus Pater et Filius et Spiritus Sanctus est ab aeterno. Hoc enim Fides Catholica indubitanter tenet, et omne contrarium est, sicut haereticum, refutandum. Sic enim Deus creaturas produxit, quod eas ex nihilo fecit; id est, postquam nihil fuerant." Although the quality of force is never absent from the writings of the saint, in some passages it is especially noticeable. The curious note of finality in these passages makes a deep impression and one is reminded of a similar characteristic in the expression of the Creed of Athanasius. In fact, in the style of St. Thomas the forcible element seems to verge upon the severe, and this effect appears to be obtained by shortness of phrase and meagreness of adjectives and qualifiers. An arrangement which gives a very forcible effect is the employment of a chain of phrases introduced by *quod, quia, quin.* The phrases are usually short and because of their quick succes-

sion have a hammerlike effect upon the mind of the reader. A similar device is noticeable in Macaulay, but is much less efficient owing to the length of his phrase, and that unrestrained *libido* which he displays to rival Tennyson's "Brook". Take an example: "Ad tertium dicendum quod angelus est supra tempus quod est numerus motus coeli quia est supra omnem motum corporalis naturae. Non tamen est supra tempus quod est numerus successionis eius esse post non esse et etiam quod est numerus successionis quae est in operationibus eius. Unde Augustinus dicit 'quod Deus movet creaturam spiritualem per tempus'". And again: "Ad primum ergo dicendum quod Hieronymus loquitur secundum sententiam doctorum graecorum qui omnes concorditer sentiunt." And again: "Ad secundum dicendum quod cum intelligitur illud intelligere quod non est subsistens non intelligitur aliquid magnum; sicut cum intelligimus intelligere nostrum. Et ideo non est simile de ipso intelligere divino quod est subsistens." St. Thomas, apparently, has little confidence in the impressiveness of adjectives. Rather than use an adjective he will often use a relative clause to drive home more forcibly his idea. He knew how often adjectives are passed over in the haste to get at the substantive, and he never took chances of having anything which he considered worthy of emphasis slurred over. If a study of his philosophy reveals the immense genius of Aquinas, a careful analysis of his style points to a patience and industry unsurpassed by any other known author.

Another quality that makes for force in the style of St. Thomas is the skillful use he makes of repetition. Through repetition he manages to drive home many an important point, yet without wearying the reader. Suggestion is no mystery to him: at suggestion he is an artist. Knowing human nature as he did, he could always appreciate the deficiencies of his fellowmen. He was one genius who never became impatient at stupidity. Because he himself might be able to see things clearly and easily, he did not therefore expect in others an acuteness akin to his own. Consequently, he never talks over the heads of his readers, and never tries to play the sage by being enigmatic.

If now, we are to ask from what ultimately flows this quality of force so noticeable in the writing of St. Thomas, undoubtedly we shall have to refer back to the perfection contained in his

writings as a whole. We shall find that his expression was forcible because unhesitating, because of its unity, coördination and completeness. A stammering sentence is never forcible; nor is a florid one. If the perfection of any work strike upon the intellect, it is because there is no flaw in that work, nothing unfinished in it. And if what is expressed by any thinker impinges upon and finds deep root in the intellect, it is because the expressed and the expression combine in one harmonious whole, complete, perfect and integral. And as without simplicity there is no order, so also without force there is no integrity. Force necessarily flows from integrity. Force is the hallmark of integrity. Now integrity is the third element of beauty.

The question now may well occur to us: Has the literary ability of St. Thomas Aquinas received due appreciation and recognition? How many when appraising the great Doctor look upon him as a model for writers? The essence of great literature, according to De Quincey, is power. A great literary masterpiece, he says, is one that arouses a sense of power. If this be true, how high ought the *Summa* rank in the sphere of literature!

We may gauge the power of any piece of literature by the influence it exercises: and we are not ignorant of the range of influence of the *Summa.* Are we not safe in saying that, had not the *Summa* been written, Fra Angelico might never have painted, and Dante never have sung?

Again, the function of all great literature—as of all great art—is to teach. Has the literature of Aquinas ever been surpassed in this respect?

Ruskin defines art as the expression of great ideas. The greatest artist, he says, is the one who, in any way whatsoever, gives the greatest number of the greatest ideas. If this be a sound definition, what art ever produced by the hand of man can equal the art of Aquinas, and what artist has ever surpassed him? But art is beauty, for art is nothing but truth well ordered and expressed and adorned with the dignity which is its due. Now this also is beauty.

Again, it is the part of all great literature to elevate. Outside of the Scriptures, what literary masterpiece can equal the *Summa* in this respect? For in the vast synthesis of Aquinas truth is

not piecemeal, but ordered and complete. But if isolated particles of truth can elevate and refine—and it is a fact that they have that power—how much greater must be their power when fitted and related properly in the great pattern of being?

The three elements in the style of St. Thomas Aquinas—clearness, simplicity and force—must always be the goal of all really great stylists. In these three elements St. Thomas admittedly is unsurpassed. Would it not follow, then, that his writings should be enrolled amongst the other great models of literary style that have come to us through the centuries?

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THE YOUNG PRIEST GOES ON A SICK CALL.

To the Editor, THE ECCLESIASTICAL REVIEW.

Reluctantly he answers these calls: and, for no other reason than a consciousness of his helplessness at the bedside of the sick. Although of a tender sympathetic nature, he always seems to fumble this opportunity to help. In the pulpit he has poise, confidence and an interesting delivery; in the confessional he is just judge and kind father. Why the helplessness in the sick-room?

Perhaps neglect of spiritual reading is the answer. Daily periods of communing with the spiritual authors, as so urgently recommended by our seminary directors, would familiarize us with the thoughts and sentiments for which our good faithful crave and hunger in time of illness, or any adversity—namely the spiritual value of suffering and confident reliance on God's goodness.

Spiritual reading daily will guarantee the poise and efficiency in the sick-room that philosophical and theological studies assure in the pulpit and confessional.

A more vivid apprehension of the doctrine of the Mystical Body will supply all the means needed to comfort the sick. And this doctrine has been so well analyzed and expressed by those spiritual writers whose volumes are perhaps on our shelves, dust-laden.

We have preached that illness is a God-sent cross. Whenever we find any of our parishioners carrying this cross, it is up to

us to help them realize that Christ is so near them with arms outstretched to embrace them that they are cast in His shadow, necessarily in the form of a cross.

Regrettable as it is that a priest should neglect visiting the sick because of his helplessness before them, unpardonable it would be if he resorted to the false psychology of cracking jokes to elicit laughter that might distract from agony.

Good Christian souls are hungering for spiritual thought—not jokes, and they are disappointed in their priest who makes the substitution on his sick-calls.

I was once shocked at the attitude of a fellow patient in a hospital who expressed the wish that Father X would keep away from his room—that his jokes and loud laughter only upset his nerves. But on successive days, as I heard the ringless laughter of that same priest at the nurse's desk, I could not help agreeing with the fellow patient as well as with a much quoted adage of a former teacher that, " Empty barrels make most noise ". In truth, is not the sick-room God's laboratory, where He is divinizing humans, and is not the priest God's assistant? If so, there is need of tiptoeing in the sick-room and observing a befitting decorum, without, of course, assuming an air heralding the undertaker. All this will come naturally to one who is imbued with thoughts gleaned from spiritual reading. No more perplexity, no more blundering wise-cracks and faint psychiatry.

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MARRIAGE INSTRUCTION REGARDING BIRTH CONTROL.

To the Editor, THE ECCLESIASTICAL REVIEW.

It is universally admitted that unlawful birth control is extremely prevalent in our country today. Economic and social conditions since the depression have served only to increase the practice, so much so that even many of the better-minded people consider that they have a justifying reason for unlawfully limiting their offspring.

Unhappily we of the clergy must admit, there is an alarming percentage of Catholics who are guilty of this unnatural vice. There are only too many of them who labor under the false notion, consciously or otherwise, that the end justifies the means.

If their conscience disturbs them at all they lull it with the argument that they have a valid reason to resort to this unnatural practice, just as they are free to absent themselves from Mass on Sunday when they have sufficient cause. In other words they place the natural law in the same category as the positive legislation of the Church and have never learned to distinguish the one from the other.

Now it would seem that after so much has been said and written and preached about this important matter, that all our Catholic people should know that artificial birth control is never allowed. But the experience of the great majority of priests proves that not a few Catholics, apparently in good faith, assert that they were not aware that this widespread practice is forbidden or that it is always forbidden under penalty of serious sin. This is the experience especially of those priests whose work takes them into wider fields of activity. Thus the assertion of some theologians that only the " rudes " are ignorant of the sinfulness of birth control seems unwarranted. The " rudes " are rather those who believe that normal marriage relation is sinful or who doubt whether it is allowed. Such cases still come up from time to time.

Moreover, we make bold to assert that many Catholic married people do not know precisely what is included under sinful birth control. There are many who confuse birth control with abortion. There are others who, on their own admission, state that they considered the practice wrong only when effected by some medical or mechanical means or protection. Others, when in doubt, seek and follow the advice given by misinformed Catholics. Or they justify their actions because they see other Catholics receiving the Sacraments regularly who admit that they practise the same kind of birth control.

Again there are those of questionable good faith who say they are not concerned with the subject because the confessor never asks them about it, or the confessor absolves them regularly without further comment. This they assert has gone on for years. Frequently one hears of penitents changing confessors because this or that priest asks too many personal questions. Or it happens that they say they do not accuse themselves (even when theologically guilty) of the sin, arguing that not they but their partner in marriage is at fault. Many people live for

years in doubt about the matter and do not seem to know of their obligation of having their doubt solved by competent authority. These cases do not include those who offer specious arguments, the commonest of which are that they are acting on the advice of the physician or that their financial condition makes the observance of this law impossible.

It is well known that at the time of a parish mission the missionary Fathers have an excellent opportunity of speaking plainly on the subject when and if they preach the State Instruction or the Lecture for the Married People. Missionaries are willing to take the odium of explaining this matter very clearly and can speak impersonally. The pastor can feel at ease that at least those of his flock who have attended this sermon (and the rest quickly hear about it), are now very clearly reminded of their serious duty. The use of the Holy Father's encyclical on Marriage allows the missionary to treat the subject with authority and dignity. Can there be any objection or can there be anything clearer than to quote directly from the encyclical these three passages found on one and the same page:

> Since therefore the conjugal act is destined primarily by nature for the begetting of children, those who in exercising it deliberately frustrate its natural power and purpose sin against nature and commit a deed which is shameful and intrinsically vicious.
>
> Intercourse even with one's legitimate wife is unlawful and wicked where the conception of offspring is prevented.
>
> Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offence against the law of God and of nature and those who indulge in such are branded with the guilt of grave sin.

Strange to say, it often happens that Catholic married people claim they had received no instructions whatsoever before marriage, or that birth control was not discussed, or that it was touched on only in general, in terms vague and obscure to them. Is there then no obligation on the part of a priest who prepares a couple for marriage to see that they are clearly informed, especially about this so prevalent abuse? Canon 1033 of the new Code of Canon Law states that we must instruct the parties to be married, concerning " the mutual obligations of married people ". If there is any embarrassment in speaking on the

subject, particularly for younger priests, it would certainly be lessened or removed by merely reading the passages from the encyclical mentioned above. A priest's duty would be accomplished no doubt, by the single statement, clearly understood and, if necessary, explained: " Anything whatsoever that is done before, during or after the marriage relation, to prevent the conception or birth of a child is a serious sin."

We must not take too much for granted, even in this sophisticated day and age, that our people before marriage know exactly what is right and wrong in married life. How frequently do we find married people who are ignorant even of their privileges in marriage! By the proper and complete instruction before marriage we can avoid many material or formal sins on the part of those who would otherwise act with an erroneous conscience or in bad faith.

The purpose of this paper is to furnish matter for discussion in clerical circles regarding questions to be asked in the confessional and the nature of the instruction to be given before marriage, especially concerning birth control. It is everywhere admitted that we may not leave our people in good faith on this subject. The Sacred Penitentiary, as far back as 10 March, 1886, had settled this question once for all. Besides, the indictment of the Holy Father's encyclical on Marriage is severe enough to dispel any lingering doubt. " If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors, or should at least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust."

On the other hand, prudence is suggested in questioning penitents and only then are we obliged to ask when there is reason to believe that the sin has been committed. The principles of theology regarding " Recidivi " and " Habituati ", must not be neglected. The importance of reminding our people from time to time of the obligation of solving their doubts in confession, especially in matters of such serious moment, is indicated by common experience.

The marriage instructions should never be omitted, not even when validating a marriage. When there is question of a mixed marriage, the instructions, while more difficult and lengthy, are

at the same time more necessary. Who knows how many mixed marriages could be avoided if the non-Catholic party knew the teaching of the Church very explicitly on the matter in question? There are several reasonably priced booklets published "For those about to be married". A booklet of this kind could easily be presented to each couple when they announce their intention to marry. They are to read it carefully and if necessary have it explained regarding their obligations as well as their privileges. No doubt most priests will prefer to treat the more intimate matters (when both parties are Catholic), at the time of the marriage confession. If the priest who is to perform the ceremony does not hear their confession prior to marriage, as often happens, it is important to remind the couple to ask the confessor for further instructions. In a way this seems to be shifting the burden and the responsibility, but circumstances often make it necessary. No matter who gives this part of the instruction, mindful of its serious nature and consequence, let it be done thoroughly, with all due reverence and in accordance with the laws of God and the teaching of our holy faith.

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HELP FROM THE SOULS IN PURGATORY.

To the Editor, THE ECCLESIASTICAL REVIEW.

At the time of the appearance of Father Fenton's article, "Help from the Holy Souls,"[1] I attempted a bit of research in an endeavor to find some medieval theologian in favor of the affirmative of the question of invoking the souls in Purgatory. But to no success. St. Bonaventure, for example, does not touch on the question, though he speaks very highly, of course, of praying for them. Nor, to all appearances, does John Duns Scotus take sides in the controversy. Alexander of Hales agrees with Saint Thomas, but gives a rather severe picture of the condition of the poor souls.[2]

Since then, however, I have found an article which should prove of interest both to Doctor Fenton and to the readers of

[1] *Eccl. Rev.*, vol. 95 (1936), pp. 447-459.

[2] P. IV, q. 91 membr. 4; q. 92, m. 1, a. 3; or P. IV, q. 26, m. 3, a. 4. # 4; a. 5, # 1, according to the Cologne ed., 1622.

THE ECCLESIASTICAL REVIEW,[3] since it gives us what appears to be the first witness for the possibility of praying to the holy souls: the *IV Sent.*, d. 45, of Friar Richard of Middleton, O.F.M. —About 1240, Alexander of Hales, O.F.M., developed his *Summa Theologica.*[4] Some fifteen years later, in 1255, the Doctor Angelicus commented on the Books of Sentences; leaning heavily upon Alexander in regard to the present question.[5] In later life he again touched the point in his *Summa Theologica*,[6] as Father Fenton has described. A few years after the death of Saint Thomas (1274), Richard of Middleton, one of the great doctors of the Franciscan school, commented on the Sentences at Paris; he also treated the question of praying to the holy souls. His presentation of the question would indicate that he had the works of Alexander and St. Thomas before him; that his polemics were directed against them; and that the negative conclusion of Saint Thomas was not at that time a commonly accepted teaching, but rather a purely personal one. Space will not permit a full reproduction of the text of Richard; what follows is only the *status quaestionum* and the solutions.

In Richard's treatment of the controversy, in his *IV Sent.* d. 45, a. 7, there are four questions given:

> Primo utrum omnes animae defunctorum in caritate cognoscant orationes nostras. Secundo utrum omnes orent pro nobis. Tertio utrum omnium orationes, quas beatae orent pro illis, quae sunt in purgatorio.[7]

In regard to the first question, Richard distinguishes between the *Beati,* who know our prayers in *Verbo Dei, quod clare vident;* and the souls in Purgatory. In regard to the latter, he says:

[3] Abt. Bernhard Durst, O.S.B., "Die Frage der Armenseelenanrufung bei Richard von Middletown", *Franziskanische Studien,* X (1923), pp. 33-52.

[4] A new edition of the *Summa Theologica* is being published by the Fathers of the College of Saint Bonaventure, Quaracchi. Tome 1 (P. 1), 1924; II (P. II, first half) 1928; III (P. II-II), 1930; IV (first P. of III), 1936.

[5] *In IV Sent.*, d. 15, q. 4, 5, qs. 1 et 2; overlooked by Dr. Fenton.

[6] II-II, p. 83, a. 4, ad 3 (also omitted in the article of Dr. Fenton); a. 11, ad 3; cf. Abt Durst, "Die Frage der Armenseelenanrufung in der theologischen Summe des hl. Thomas von Aquin", *Tuebingen Theol. Quartalschrift,* vol. 103 (1922), pp. 63-80; 249-274; several references to recent articles are indicated.

[7] *In IV Sent.*, d. 45, a. 7; in Durst, *art. cit., Franz. Studien,* p. 35. The Commentary of Richard was printed at Venice in 1509 and at Brixen in 1591.

Animae vero existentes in purgatorio, quamvis per effectus cognoscant suffragia efficacia pro qualibet illarum facta, tamen ut dicunt *quidam*, si eis porrigimus orationes, ut pro nobis Dominum deprecentur, eas non cognoscunt, quia non cognoscunt in Verbo, quod adhuc non vident, neque eas virtute naturali cognoscere possunt; et ideo secundum istos inanes sunt orationes, si quas eis porrigimus.[8] *Aliis* magis pie sentientibus videtur, quod, si quas eis orationes porrigimus, eas cognoscunt; tamen non sua virtute naturali nec in Verbo; sed quia aliquas audiunt ab eis, qui hinc ad eos (eas?) moriendo pergunt, aliquas ab angelis bonis, aliquas revelatione divina; ut enim dicit Aug. (lib. de cura pro mortuis agenda) circa medium et finem,[9] hoc triplici modo aliqua de factis vivorum veniunt ad cognitionem spirituum defunctorum.[10]

The second question is more directly concerned with the controversy: *utrum omnes animae defunctorum in caritate orent pro nobis:*

Respondeo, quod omnes animae defunctorum in caritate orant pro nobis. Orare enim est opus caritatis; ipsi autem confirmati sunt in caritate; et si existentes in caritate non confirmati ante mortem pro nobis orabant, probabilius est, quod pro nobis orent in caritate confirmati. . . . Orationes . . . quas pro nobis faciunt existentes in purgatorio, interdum redundant ad alleviationem poenae eorum; non quia in hoc mereantur, cum sint extra statum merendi, loquendo de merito proprie dicto; sed quia inquantum nos per eorum orationes effecti (sumus), meliores, efficaciora facimus suffragia ad sublevationem poenae eorum.[11]

In answering the objection that the poor souls cannot be mediators between us and God, but that we are their mediators, Richard distinguishes between mediators *ex officio*, such as

[8] The Scholastics seldom mentioned the names of their opponents. But that the *quidam* (italics mine) has reference to St. Thomas and his adherents is quite evident from the fact that the basis of the first opinion is that of St. Thomas: "Mortui ea quae in hoc mundo aguntur, considerata eorum naturali conditione, non cognoscunt, et praecipue interiores motus cordis. Sed Beatis . . . in Verbo manifestatur illud quod decet eos cognoscere de eis quae circa nos aguntur, etiam quantum ad interiores motus cordis". But: "Illi qui sunt . . . in purgatorio, nondum fruuntur visione Dei, ut possint cognoscere, ea quae nos cogitamus vel dicimus." (II-II q. 83, a. 4, ad 2 et 3).

[9] Cap. 15, *P. L.*, tom. XL, col. 605; in Durst, p. 42, n. 3.

[10] Cf. Durst, *art. cit.*, *Franz. Studien*, p. 36. Since Richard mentions *aliis*, there must have been others besides himself who held this *sententia magis pia*. "Si quas eis orationes porrigimus," would seem to indicate that the practice of invoking the aid of the holy souls was not very widespread in Richard's time.

[11] Cf. Durst, p. 37; also Fr. Parthenius Minges, O.F.M., *Compendium theologiae dogmaticae specialis*, Ratisbonae: Koesel-Pustet, 1922, vol. 11, page 320, n. 703.

angels and priests, and mediators *per modum caritatis communis.* The holy souls can act in the latter capacity, since they are members of the Mystical Body:

Mediare inter Deum et animam per modum caritatis communis convenire potest et illis, qui sunt in purgatorio respectu nostri, et nobis respectu eorum; sic enim inferiores mediare possunt inter superiores et Deum; non tamen dico, quod existentes in purgatorio sint inferiores nobis, sed superiores, inquantum sunt confirmati in caritate, nos autem non.[12]

In this, he has reference to the statements of St. Thomas (quoted by Dr. Fenton, *op. cit.*, p. 449). So there is some reason to imagine that the contemporaries of St. Thomas were not all in complete agreement with him.

But, are the prayers of the holy souls heard by God? Yes, unless they are not in accord with the will of God or unless there is some impediment or *obex* on our part:

Orationes . . . animarum existentium in purgatorio forte non semper exaudiuntur sicut nec nostrae, quia non sic vident voluntatem Dei sicut beatae; tamen earum orationes multis vivis prosunt, immo omnibus, nisi sit impedimentum ex parte nostra. Si enim non prosunt, hoc est: aut quia sunt in poena; sed hoc est falsum, quia tunc orationes nostrae, qui sumus in poena, non prodessent; aut hoc est: quia sunt extra statum merendi; sed haec ratio nulla est, quia tunc orationes beatarum animarum nobis non prodessent; aut hoc est: quia cum hoc, quod sunt adhuc extra statum merendi, visione Dei carent; sed haec ratio nulla est, quia ut habetur II Machab. cap. ultim. Jeremias, qui extra statum merendi erat et adhuc visione Dei carebat, oravit pro filiis Israel, et fuit eius oratio exaudita.[13]

Where did Richard find the three arguments for the opposition which he demolishes so neatly? Almost *verbatim* in Alexander and St. Thomas. The former writes: " Quare autem non sunt orandi? ratio est, quia non sunt in statu merendi neque recipiendi praemium sed . . . detenti in poena et carentes gloria ".[14] Saint Thomas repeats Alexander in his Commen-

[12] *Ibid.*, ad primum, p. 37.

[13] Quaestio II, ad corpus; Durst, *art. cit.*, pp. 38-39; cf. Minges, *loc. cit.*

[14] S. Theol., P. IV, q. 92, m. 1, a. 3; in Durst, p. 50. It should be noted that in referring to the " poena " Richard has in mind not so much the sufferings of the poor souls as a physical hindrance, but rather as rendering their prayers unworthy to be heard. St. Thomas does not mention the " acerbitas poenarum " in his *Summa*, though he had done so in his Commentary.

tary: "Sunt in maiori afflictione (quam nos), et iterum non sunt in statu merendi", and: "cum beata vita sit, quae in orando petitur, ad illos solos (oratio) dirigi potest, qui jam beatam vitam habent, non autem ad illos, qui . . . in purgatorio sunt." [15] In his *Summa*: "Sunt inferiores quantum ad poenas, quas patiuntur, et secundum hoc non sunt in statu orandi".[16]

Richard's refutation of these reasons would indicate that in 1282 the teaching of Brother Alexander and Brother Thomas was a rejected opinion in the theological circles of Paris. The whole force of Richard's argument lies in his teaching that love, *caritas*, is the basis of a worthy prayer: the holy souls died in the state of charity (*seu gratia*); their love remains active even in Purgatory; and they are friends of God. Hence it is apparent that they really pray for us. But if they really pray for us, it follows that we can invoke their aid, that we can pray to them.[17]

As early then in the thirteenth century we see a complete reversal of the question. Hence, the opinion of St. Thomas was not the unanimous doctrine of medieval theologians, but was an open question among the Scholastics. Furthermore, St. Robert Bellamarine seems to have known the arguments advanced by Richard. Compare the quotation in Dr. Fenton's article, pp. 458-59, with the reasons adduced in the third question of the Franciscan. The first two of those given by St. Robert might well have been taken from St. Thomas, more particularly from his Commentary on the Fourth Book of Sentences, as quoted above; and the third, "because they are inferior to us," bears some resemblance to the sentence: "sunt inferiores, etc." from the *Summa Theologica.*

Audiatur et altera pars. Only for such a reason, and out of a sincere love for the truth, have I set my hand to this piece of constructive criticism. For, if I may be so bold as to say so, it

[15] *In IV Sent.*, d. 15, q. 4, a. 5 qc. 2; cf. A. Fonck, art. "Prière", in the *D. T. C.* (Vacant), tom. XIII, col. 225; he treats the present question, *ibid.*, col. 227-8.

[16] II-II, q. 83, a. 11, ad 3; cited by Dr. Fenton, *art. cit.*, p. 449.

[17] The fourth Quaestio: *utrum animae beatae orent pro illis, quae sunt in purgatorio*, has no direct bearing on the controversy. It is answered, of course, in the affirmative: "Sicut in corpore naturali membra fortia indigentibus subveniunt, sic in corpore mystico Ecclesiae; . . . illi autem, qui sunt in purgatorio, cum sint in caritate, sunt membra corporis mystici Ecclesiae et indigent adiutorio. Conveniens ergo est, etc." (Durst, *art. cit.*, p. 39, note 1.)

seems that in considering the opinion of St. Thomas as the unanimous teaching of the Scholastics, Doctor Fenton has fallen into the snare of "ab uno disce omnes". Too often we imagine that the present-day prestige of the great Angel of the Schools had a counterpart in the thirteenth century, and that his word carried more weight then than did that of any of his contemporaries. Which is historically untrue.

But when both sides of the question have been considered impartially, the conclusion of Francesco Suarez, S.J., is perhaps the sanest view:

> Quae quidem omnia probabilia sunt, sed incerte; et ideo D. Thomae opinio contemnenda non est, licet alia satis pia sit et verisimilis. Praesertim quia D. Thomas nec constanter, nec absolute oppositum docet, sed comparative ait, magis esse in statu in quo pro eis oretur, quam orandi. Unde practice non dubito quin honeste possint a nobis orari animae illae, et quod possimus etiam fructum aliquem talium orationum media illorum intercessione sperare.[18]

FR. THEOPHORUS, O.F.M.

THE GREGORIAN SYSTEM IN THE CHURCH: A CRITICISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

The February, 1937, issue of THE ECCLESIASTICAL REVIEW carried a paper by Father F. Joseph Kelly entitled "The Gregorian System in the Church." It is pleasing to one priest-musician to find another writing on this important element of the liturgy in a publication intended for priests. It is not so pleasant, however, to find that the author's over-enthusiasm for his subject has caused him to lose some of his sense of proportion, and to fortify his position by inaccuracies of statement. Hence this criticism.

At the very beginning of the article Ruskin is called in as an authority for the statement that the Greeks gave the name *music* only to those sounds which produced a right moral feeling. I was not aware that Ruskin was an authority on the history of Greek music. The facts, as given by Cecil Torr in the first chapter of the introductory volume of the Oxford History of Music, are that the Greek philosophers Plato, Aristotle,

[18] *In partem III*, disp. 47, s. 2, n. 9, *Opera Omnia* (Vives, 1861), p. 931.

and Athenaeus favored the use of Dorian music exclusively, because it made men brave and steadfast. Note the distinction between Dorian and other forms of music which did not make men brave and steadfast. They considered music important and despised the man who was unmusical, but they attached a wide meaning to the adjective, *unmusical.* To be unmusical meant to be callous not only to music but to all the allied arts. It seems a bit far-fetched to say that the Greeks considered music as the very foundation of civilization, education and morality.

The history of religions indicates that sacrifice was the essential element in most forms of worship. In the light of this it is inaccurate to say that music was the principal part of pagan worship, unless the world principal is used in the sense of *largest* rather than *most important.* Music also appeared as a constituent part of Christian worship at an early period. Father Kelly leaves the impression that the Christians took their music from the Greeks. It seems probable that they did not, at least in the beginning, seeing that the oldest form of music in the Church was the psalmody. This psalmody was brought into the Christian assemblies from the synagogue, and only later adapted to the Greek theory of the modes.

The article goes on to say that it is not surprising to find a great resemblance between the art of music as practised by the pagans and the early Christians. That is true after the modes found their way into the Church, but it is not peculiar to the early days of Christianity. Profane and religious music of the same period always stand on common ground as far as the materials of composition are concerned. The conductus, ballads, rondels, etc., of early medieval music had a good deal in common. The madrigal and motet of the fifteenth and sixteenth centuries were treated very much alike. A modern motet or Mass has more or less the same contrapuntal and harmonic structure as a good piece of profane music. It is the spirit quickening the dead material of tone which makes one composition fit and another unfit for divine service.

The author makes a short excursion into the domain of the philosophy of music. Speaking of music he says, "Though necessarily less precise than speech, this is not by reason of its vagueness, but by reason of the vastness of its meaning, which therefore becomes proportionately overwhelming." I must con-

fess that I cannot follow the logic of the last clause, but that is of little importance. However, the idea contained in the sentence is debatable. Most people familiar with music would agree that it is less exact than speech. If this were not the case, some of the great composers would not have thought it necessary to attach a verbal program to their music so that the underlying ideas could be grasped. It is not so certain that the lack of precision is due to the vast meaning possessed by music. It would be necessary first to show that music has such vastness of meaning. It seems to me that music is vague; otherwise people would not read totally different meanings into the same composition. It is precisely because of this vagueness in its methods of expression that music is less exact than speech.

To say that modern music is humdrum and monotonous in comparison with the chant is ridiculous, especially in view of the fact that on the same page we are told that it is unfair to compare these two styles with each other. The author does not specify what he means by modern music. His condemnation surely cannot be applied to the best liturgical works of men like Perosi, Refice, Casimiri, Griesbacher, Witt, and Singenberger. Nor can we condemn the modern profane music of Bach, Beethoven, Wagner, and other first-rate composers of modern times. In comparison with the Gregorian chant, their music may be sensuous, nervous, or turbulent, but surely not humdrum and monotonous. Mention is made of the variety derived from the use of the eight modes, and the poverty of modern music in this sense. I believe that only the expert listener is conscious of the mode of a piece of plain chant, especially since the mode frequently varies during the progress of the music. To the average ear all modes sound alike until the cadence is reached; tones and semitones give the same effect whatever mode is being sung. This, of course, is not so true in the chanting of the psalms, where the mode can be easily recognised.

To say that the text of the liturgy cannot be made subordinate to regular measured music, since it is not written in poetic rhythm but in the rhythm of prose, is to overlook such verse as the sequences " Veni Sancte Spiritus ", " Lauda Sion Salvatorem," " Dies Irae," " Stabat Mater," the Introit " Salva Sancta Parens," and the hymns of the breviary.

There is no such thing as an impassable gulf between Gregorian chant and modern music; otherwise modern composers would not be going back to the chant for thematic material. The object and end of each need not be so widely different. I suppose that the composer who writes a Mass in the modern idiom is just as anxious that his music be worthy of divine service as were the ancient singers who helped to develop the chant.

We read next, " It so exactly expresses the sentiments of the text that accompanies it that the serious student marvels at its ability of interpretation." If this is true, why is the same melody used to interpret two entirely different texts, such as the Communio of Pentecost and the Communio of Corpus Christi? Granted that it is a very fine interpretation of the text describing the coming of the Holy Ghost, how can it be a marvellous interpretation of a text describing the effects of Holy Communion and prohibiting the unworthy reception of the Body and Blood of Christ?

To me these seem to be the principal faults of the article: they all sin against accuracy which ought to be preserved even in a eulogy. A last criticism can be made against the method used by the author, namely, praising John by condemning Peter. There is no need of disparaging one style of music, perfectly good in itself, in order to praise another. Surely there are other grounds than the imperfections of modern music on which to eulogize the chant. One needs but to study the chant with the help of books like Peter Wagner's *Formenlehre* and Abbot Ferretti's *Estetica Gregoriana* to realize its beauty and perfection. One need not think of modern music at all during the process. But if a comparison must be made, it ought to be between the best types in the different periods of music. Gregorian chant, as we know it to-day, represents the highest point of development in the early era of music. Any comparison to be fair must take into account the very best of the succeeding periods, the points of climax, not the intermediate ones. When such a comparison is made, it is seen how perfect the best works in each style are, and how useless it is to praise one by condemning another.

I do but write this because of an earnest desire for accuracy in Catholic scholarship in all fields. It is possible that in criticizing Father Kelly's article I am guilty of inaccuracy both in the

interpretation of his words and in my corrections of what I consider faulty. If I am, I stand ready to be criticized in my turn.

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"SACERDOS ALTER CHRISTUS."

To the Editor, THE ECCLESIASTICAL REVIEW.

I hope I am not too late to enter the discussion concerning the two expressions "Christianus Alter Christus" and "Sacerdos Alter Christus," that is (or has been) held through the medium of your pages. Since I think that I have something that may be of use in this discussion, I suppose that old adage, "Better late than never," has its place here.

Underlying the two expressions under discussion is a common tradition concerning the eminent dignity of both the Christian laic and the Christian priest. As far as I know, no one can doubt the antiquity of this tradition, going back as it does to the Apostle St. Paul, with his "Imitatores mei estote sicut et ego Christi" (1 Cor. 4) and "Omnes enim filii Dei estis per fidem quae est in Jesu Christo. Quicumque enim in Christo baptizati estis Christum induistis" (Gal. 3:26-27). Besides, this tradition has come down unbroken through the Christian ages, as the following quotations from a few of the Fathers and ecclesiastical writers abundantly show. In the following list I have only chosen a few quotations pretty much at random to illustrate my point: "to try to be exhaustive is not only impossible under the present circumstances but worse even than useless."

SACERDOS ALTER CHRISTUS

1. S. Cyprianus, ca. 200-258. M. G. 4, 385:
   "Ille sacerdos vice Christi vere fungitur qui id quod Christus fecit imitatur et sacrificium verum et plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre secundum quod ipsum Christum videat obtulisse."
2. S. Laurence Justinian, quoted by St. Alphonsus Liguori in in his *The Dignity etc. of the Priest,* p. 57 of the English

translation. " Sacerdos accedat ut Christus, ministret ut sanctus."

CHRISTIANUS ALTER CHRISTUS

1. S. Methodius, ca. 311. M. G. 18, 149 (Latin translation):
" Ac propterea ecclesia velut fervet turgetque ac parturit donec formetur in nobis genitus Christus; quo nimirum quisque sanctorum, qua ratione Christi particeps est, Christus nascatur. Juxta quem, sensum in quadam scriptura dicitur: Nolite tangere christos meos."

2. Pseudo-Macarius, ca. 300-ca. 390. M. G. 34, 772B:
" Propterea unxit te Deus, Deus tuus oleo laetitiae. Idcirco appellatus est Christus ut eo ipso oleo quo ipse est unctus, nos quoque uncti fiamus Christi (χριστόι) ejusdem, ut ita dicam, substantiae et unius corporis."

3. St. Augustine (I have lost the reference, but this quotation is taken directly from one of his books in Migne, P. L.):
" Ea gratia fit ab initio fidei suae homo quicunque Christianus, qua gratia Homo ille ab initio suo factus est Christus. De Ipso spiritu est hic renatus de quo est ille natus."
And in other places of St. Augustine we find " Sumus Christi " and similar expressions. It is a common thought with St. Augustine.

4. S. Anselm; M. L. 158, 713:
" Oculi tui, oculi Christi sunt. Non igitur licet tibi oculos Christi ad aliquas vanitates conspiciendas dirigere . . . Os tuum, Os Christi. . . ."
" VI. Quod unum in Christo sumus et cum Ipso unus Christus sumus. Sed adhuc altius agnosce quanta illa societate jungaris. Ipsum Dominum audi pro suis Patrem exorantem: Volo, ait, ut sicut ego et tu unum sumus, sic et isti in nobis unum sunt. Sum ego Filius tuus per naturam; sint et illi filii tui et fratres mei per gratiam. Quanta celsitudo est Christianum hominem sic in Christo proficere ut et ipse quodammodo Christus dicatur? . . . Omnes Christiani in Christo unus Christus sumus."

In what follows I speak, naturally subject to correction from those better informed. May not these two expressions " Christianus " and " Sacerdos Alter Christus " be a crystallization of the common Christian tradition, a crystallization made during the early decades of the nineteenth century. My reasons are:

1. S. Alphonsus Liguori in the eighteenth century in his treatise on the priest, though he toys with the idea underlying our expressions, seems to have never even thought of one or the other expression—certainly he does not cite them.

2. Father Chaignon, S.J., in his *Meditationes Sacerdotales* turns the idea of " Sacerdos Alter Christus " around and around, considering almost one might say every angle of sacerdotal sanctity without ever once using the expression " Sacerdos alter Christus ". (I think he would not have neglected this if he had known the phrase.)

3. In 1858 Father Millet, S.J., published a book on *Jesus Living in the Priesthood* in which the expression " Sacerdos Alter Christus " is used. (I have not seen the original but have used the translation made from the Italian into English by Bishop Byrne of Nashville.) To my mind, if Fr. Millet is not the originator—and this I do not dare to say—he is at least one of the pioneers in making it (our expression under discussion) more popular.

4. By the second half of the nineteenth century " Sacerdos Alter Christus " has definitely established itself as a common saying, otherwise I cannot understand the phrase of Fr. Schouppe in his *Meditationes Sacerdotales*, p. 36: " Imo sacerdos vocari solet: *Alter Christus* in mundo."

If the expression " Sacerdos " etc. extends farther back than the beginning of the nineteenth century, could it extend back farther than the sixteenth, since Busaeus in his *Meditationes de Sacerdotum Dignitate* does not seem to dare to use it, but contents himself with the somewhat milder phrase, (Sacerdotes) " sunt quasi vicarii Christi et quasi Christus ipse ".

As for the other expression, the earliest use of the exact terms I have found, is in the book of a Father Giraud, translated by Father Thurston, S.J. The original of this seems to have been written in 1873. Moreover, Father Giraud seems to have written a previous tractate to his *Spirit of Sacrifice*, in which tractate he seems to have treated at length the subject " Christianus Alter Christus."

JAMES S. MCGIVERN, S.J.

Comment.

The highly informative paper of Father McGivern, S.J., achieves great clearness and point by its logical division into two parts. Probably more familiar with the course of this interesting discussion (in several numbers of the REVIEW) than most of its readers, I may be permitted to offer some additional "comment". This comment can accordingly be divided into two parts and will thus imitate—somewhat roughly—the division of Fr. McGivern.

1. In both of his encyclicals (1903 and 1908) on the priesthood, Pope Pius X argued the correctness of the formula, "Sacerdos alter Christus," as declaring the *powers* of Christ which a priest shares in great part. But he then also argued that these powers ought to lead the priests to an *imitation* of Christ's holy life. Fr. McGivern's quotation from St. Cyprian insists on the *powers* of the Catholic priesthood. The quotation (following immediately) from St. Laurence Justinian, implies both the *powers* and the *imitation* of Christ: "(Sacerdos) *accedat* ut *Christus, ministret* ut *sanctus.*"

Father Kammerer, S.J., quoted the significant words *otro Cristo*[1] from *La Suma del Predicador* of P. Grenet (translation into Spanish issued in 1895) and surmised that the original work of P. Grenet was issued "long before 1895". Father McGivern is more precise, alluding to the work of Father Millet, S.J., issued in 1858, whose English translation employs the exact formula, "Sacerdos alter Christus." He infers that "by the second half of the nineteenth century, "Sacerdos alter Christus has definitely established itself as a common saying," and cites the "vocari solet" of Fr. Schouppe in illustration. But he had previously cited Father Chaignon's work[2] as apparently ignorant of the phrase—an ignorance apparently shared by many other good folk in spite of Fr. Schouppe's "vocari solet".

2. The "Christianus alter Christus seems to have lagged behind its sister phrase in modern popularity, although apparently much more ancient in its intimations—as witness the many quotations from the Fathers already cited by the various contributors to the present discussion. Unfortunately, it would

[1] Cf. ECCL. REVIEW, Feb., 1937, p. 180.

[2] English translation, Benziger, 1916.

seem that some writers have not quoted the Fathers *verbatim*. Fr. Kammerer sensed the possibility of this when, quoting from the work of Ven. Luis de la Puente, he added that he had " no way to verify " the reference to St. Gregory of Nyssa.[3] He seems to be justified in his uncertainty here, in view of the contribution of Father John V. Matthews, S.J., in his letter to me of 9 November, 1936. I am tempted to quote at some length from his letter: " I was greatly interested in your article ' Sacerdos Alter Christus ', which was carried in the November issue of THE ECCLESIASTICAL REVIEW. For I too have been on a quest somewhat like yours, namely, the source of the phrase ' alter Christus '. I know you wrote of the phrase ' Sacerdos alter Christus ' and not merely of ' alter Christus ' as I do; yet it may be that the shorter phrase was used first. At any rate, I will tell you of the one reference I have found to the words ' alter Christus '. This reference is to Fr. Louis de Ponte, S.J., ' Meditationes ', Pars II, as put out by Fr. Lehmkuhl, S.J., and edited by Herder in 1908. In this book there is an ' Introductio ', entitled ' De perfecta Christi imitatione '; and on page 5 of this ' Introductio ' one reads the words ' ut, Gregorio Nysseno teste, Christianus alter Christus possit appellari. . . .' Furthermore, in a footnote Dr. de Ponte refers to St. Gregory's ' De perfecta Christiani forma, ad Olympium monachum.' Now of what use is this reference? To tell the truth, Father, *I could not find the phrase ' alter Christus ' anywhere in Migne's Latin version of St. Gregory's work, ' De perfecta Christiani forma '. The best I could do was to find such kindred ideas and phrases as ' Jesus Christus nos . . . adorandi nominis sui participes fecit ', ' Christi cognomine decorati appellemur Christiani ', and ' ipsi quoque nos Christi fratres esse '.*" I have italicized the latter portion of my excerpt from Fr. Matthews' letter as justifying the hesitancy of Fr. Kammerer to accept blindly the reference to the " alter Christus " attributed by the Ven. Luis de la Puente to St. Gregory of Nyssa. Will some of my readers who have access to a better text than that of Migne look up the reference?

H. T. HENRY.

[3] Cf. the REVIEW, Feb., 1937, p. 179.

THE " SIT-DOWN " STRIKE.

Qu. The " sit-down " strike is here to stay, though opinions about its moral lawfulness are quite contradictory. We are told by some that it is totally wrong and immoral, and that is all there is to it. Others take the contrary side and declare the new style of strike quite proper and morally permissible. One suspects that, as is usual where such a wide difference of opinion exists, the correct answer lies midway between these two extreme schools of moralists.

May I ask the REVIEW for a word of guidance in the solution of this knotty problem, in its ethical and moral aspects, and not from the civil law standpoint?

Resp. A great part of the discussion of this subject in the newspapers has been confusing and misleading. This has been due to wrong emphasis. The sit-down strike is indeed a violation of property rights, but not to the extent and in the precise way in which it has been represented. It does not amount to " confiscation," nor " larceny ", nor " usurpation " in the adequate sense of that term. All these words are merely epithets and they contribute about as much to the understanding of the practice as epithets generally do when they are made to substitute for analytical thinking and objective description. The men guilty of this form of strike have no intention of occupying the property indefinitely or of exercising over it the full power of ownership. Nor will their actions necessarily or even peculiarly lead to that eventuality.

Almost equally misleading is the assumption, by some defenders of the practice, that the workers have a right to their jobs and, therefore, a right to occupy the machinery of the factory, at least temporarily. This reasoning is so simple. A right to a job is not a right to machinery; it is simply a right to continue in a certain relation to the machinery; that is, as operators. Whether the so-called right to a job gives a right to occupy the machinery temporarily in a sit-down strike will be discussed presently.

The proper approach to a discussion of the morality of the practice is to ask what end the sit-down strikers wish to attain. Undoubtedly it is to prevent the machinery from being operated by strike-breakers or any other persons except themselves. The end is exactly the same as in picketing. Obviously the sit-down

strike differs from peaceful picketing and persuasion, inasmuch as it involves forcible interference with property rights. In other words, it is essentially the same as that variety of picketing which uses force and violence. In both cases physical force is used to interfere with the employer's operation of his property.

However, the degree of evil in the sit-down strike is less than in violent picketing because it does not ordinarily involve destruction of property or assault upon persons. As I have said elsewhere, the sit-down strike is more " lady-like " than the use of fists, clubs, fire-arms, or barricades.

Is the sit-down strike justified as a defence by the workers of their right to their jobs or as a protection against unjust aggression? Answering the first half of this question, I would say that no worker has a strict right to his present job, although, in many cases, he has some claim to it in natural equity. Owing to the dependence of the worker and his family upon his present job, his equitable claim thereto might sometimes justify the sit-down strike. I do not undertake to specify the conditions in which this statement would be verified. With regard to the second part of the question, it is at least plausible to argue that if workers went on strike, either of the sit-down or of any other kind, to obtain living wages where the employer was able to pay living wages, they would have a right to use force against this kind and degree of unjust aggression. The use of force would likewise seem to be justified in order to prevent that degree of speed in the operation of machinery which would lead to a shortening of the worker's life by five or ten years. Whenever force and violence were justified in the protection of these rights to decent wages and to physical integrity, the sit-down strike would obviously be less harmful than violent picketing. But I do not pretend to decide whether the conditions just described were verified or are verified in any of the sit-down strikes that have occurred within the last six months. I content myself with the statement that employees, as such, have certain natural rights and that these rights may be defended by " coercion " in the same conditions that would justify " coercion " for the defence of any other natural rights.

Nevertheless, I think that the sooner the " sit-down " strike is discarded by labor the better it will be for both labor and the employer, not to say the community. It is too easily abused.

It can be utilized by an insignificant minority of the workers in an establishment, without the consent, and even against the will, of the majority. It should never have been invented.

JOHN A. RYAN.

INTENTION OF GIVER OF MASS STIPEND.

Qu. It is customary, and growing more so right along, that at funerals, people, instead of giving flowers, give a dollar for a Mass. In this way I get a lot of Masses; more than I can say myself. People would like to have these Masses said in their home church. It has been suggested to me that I might bunch these stipends and say high Masses instead of low Masses. It seems to me the people who give a dollar with a Mass card are not particularly interested in having a low Mass said, but rather wish in this way to show their sympathy for the deceased. By giving a dollar they save money, as flowers would cost much more. What I would like to know is whether under these circumstances it would be permissible to say a corresponding amount of high Masses for the total sum of money contributed in the above manner.

Resp. The proper answer to the question asked by our correspondent is decidedly in the negative. Pope Alexander VII condemned a proposition which asserted that is was not contrary to justice to offer one sacrifice of the Mass in satisfaction of a stipend which was sufficient for many Masses. Canon 836 declares that where the faithful desire to have all of the Masses for which they give stipends celebrated in their parish church, and where the number of offerings is too great to be satisfied within the proper time, a notice should be openly and publicly displayed, notifying the people that the Masses will be celebrated either in that church or elsewhere according as circumstances demand.

If our correspondent will post such a notice on the bulletin board of the church and if the donors inform him that they would rather have him "bunch these stipends and say high Masses instead of low Masses," than have some of the Masses celebrated in another church, then he might be justified in adopting the device that he is contemplating. In that case, the donors would be freely consenting to the arrangement. Until our correspondent is assured that those who give the stipends are willing to have this disposition made of them, he has no right to interpret their wishes or assume that they would be satisfied.

WHERE MARRIAGE CEREMONY TAKES PLACE.

Qu. May I ask you for authoritative information regarding the location in the church where the wedding ceremony should take place? Many priests perform this ceremony at the Communion rail (which I think is the proper place), though others permit the couple to enter the sanctuary. Is this permitted, except at Nuptial Mass?

Resp. When the marriage ceremony is performed without Nuptial Mass or distinct from the Mass, it is more conformable with the rubrics that the contracting parties should not go to the altar, but should kneel at the Communion rail, outside the sanctuary.

ECCLESIASTICAL ADDRESS OF A CANON.

Qu. Would you kindly let me know whether a canon may sign with his title between his Christian name and his surname, e. g., James Canon Smith; or is such a method reserved to cardinals?

Resp. He may sign himself The Very Reverend Canon Smith, or, The Very Reverend James Canon Smith. (See *Catholic Encyclopedia,* vol I, p. 137.)

NUMBER AND POSITION OF CANDLES AT CATAFALQUE.

Qu. Will you please tell me whether four or six candles should be set round the catafalque or corpse in the coffin, when lying in the church? Is it correct to have them *near* the coffin, or at some distance away, so that the celebrant will walk outside or inside the said candles when incensing and sprinkling with holy water?

Resp. The Roman Ritual, Tit. VI, Cap. 3, p. 190, edition 1925, simply says: " cereis accensis circa corpus ". Martinucci, *Manuale Sacrum Caeremoniarum,* Part II, Vol. I, Liber V, Cap. IX, Articulus 3, Numerus 3, p. 279, edition 1914, says: " Circa tumulum ardebunt *multi* cerei . . . numerus autem luminum statui poterit *ex usu loci* et pro qualitate defuncti." Fortescue and O'Connell, *The Ceremonies of the Roman Rite Described,* p. 446, edition 1932, say: " Candles, usually six, of unbleached wax, stand around on the ground." Six seem to be the usual number. All authors consulted place the candles near the catafalque or corpse. Fortescue and O'Connell on page 450 (*supra*) give a drawing in illustration. This is the usual custom.

ARTIFICIAL BREEDING OF HUMAN INFANTS.

Qu. An article in the *Readers' Digest* of February, 1937, which is a condensation of the article in the *Literary Digest* of 21 November, 1936, entitled "Test-Tube Babies," has the following: "The artificial breeding of human infants, the mother never seeing the father, may seem like a Wellsian prophecy of a eugenic world. But in truth, it is sober, scientific fact. For five years, Doctors Frances I. Seymour and Alfred Koerner, of New York City, have been active in the field, and can (but will not) point to an impressive number of children who could never have been born but for artificially induced pregnancies, some unknown male having donated sperm for uterine implantation by a physician."

What is the morality of the case? Noldin, in his *De vi Praecepto*, (1935), p. 81, has this to say on artificial fecundation: "Tertium modum, quem nescio in praxim deductum esse, affert Vermeersch, scil. si punctione ex ipsis testiculis spermatozoa desummuntur et in organa mulieris introducuntur. Cum hic modus sine pollutione fiat, licitus esset." This in reference to the husband. What of another man? There is no question of adultery, since the copula is not had.

Resp. In addition to Noldin, Ubach and Wouters may be cited in answer to the above inquiry. The former in his *Theologia Moralis*, No. 2765, declares that some writers regard this kind of artificial fecundation as probably lawful, but that he himself thinks that it is certainly unlawful. On the other hand, Wouters in his *De Virtute Castitatis et de Vitiis Oppositis*, No. 106, declares that this device seems to be lawful *ob gravem causam*. All the other authors who regard the action as lawful, specify that it must be for a grave reason.

The second question, with reference to "another man," is answered by Wouters unfavorably and negatively, because in such a situation the rearing of the offspring would not be sufficiently provided for. After all, the Christian doctrine of marriage includes the condition that the parents of a child should be married. This question is fantastic.

Ecclesiastical Library Table

RECENT PHILOSOPHICAL LITERATURE.

In the issue of THE ECCLESIASTICAL REVIEW for March 1922, Dr. Charles Bruehl, who was conducting this column at that time, wrote the following impression: " The literary output is so copious that the task of keeping abreast with it becomes not only herculean but utterly hopeless, a fact that would be disheartening, if it were not for the comforting consideration that very few of the publications that pour in such bewildering and flood-like profusion from the press really mark any distinct progress in philosophical speculation and consequently deserve no more than a cursory glance or can claim no more than a bowing acquaintance. In many cases it is quite sufficient to know the name of the author and the general drift of the work with which he has enriched the literature of philosophical thought."

The condition to which Dr. Bruehl called attention fifteen years ago is even more bewildering at the present time and we are compelled to adopt his method of being very terse and brief in our survey of recent philosophical literature. General interest in philosophical speculation in all the philosophical disciplines has developed marvelously in the last decade. An importance is being granted to philosophy now which was not ever dreamed of fifteen years ago and which is manifesting itself in a deluge of philosophical literature.

There has been no end of interesting discussion recently about the nature and the scope of philosophy. The twelfth annual convention of the American Catholic Philosophical Association held at Chicago during Christmas week devoted a whole morning to the discussion of the question of whether or not there was such a thing as a Christian or a Catholic philosophy. The papers and the record of the discussion are incorporated in the *Proceedings of the Twelfth Annual Meeting of the American Catholic Philosophical Association*,[1] together with a record of the discussions of the question of the New Scholasticism and the Social Sciences. In this valuable volume are also included the papers read at the round-table discussions in Epistemology, Psychology, Metaphysics, Ethics and Philosophy of Society, History

[1] The Catholic University of America, Washington, D. C.

of Philosophy and Philosophy of Law. The question as to the existence of a distinctively Christian philosophy has been agitated among the Neo-Scholastics of Europe for the past year or more and undoubtedly the question has been made a live issue in their ranks in this country because of the defence of a distinctively Christian or Catholic philosophy made by the eminent philosophical layman Etienne Gilson in his outstanding work of the year *The Spirit of Medieval Philosophy*.[2] This work, translated into English by A. H. C. Downes, represents the Gifford Lectures for 1931 and 1932, and, together with the most valuable notes in the appendices, indicates the high level to which philosophical writing has risen in the ranks of the neo-Thomists. The discussion which this volume has stirred up, shows that the attitude toward the relation of theology, revelation and philosophy has not been settled satisfactorily.

Speaking of attitudes toward philosophy, Robert Maynard Hutchins, the courageous president of the University of Chicago, in *The Higher Learning* [3] pays high tribute to the integrating force of theology in the medieval university and proposes that metaphysics must assume a similar task in our modern universities if they are to be successful. This is an open approach to the theory of Thomas Aquinas about the primacy of metaphysics. Another approach is pointed out by Charles Clayton Morrison in the Winter edition of *Christendom* in an article entitled " Thomism and the Rebirth of Protestant Philosophy ".[4] The author reveals no deep knowledge of Thomistic principles and no sweeping views of Thomistic synthesis, but he is of the opinion that an alliance between Catholicism and Protestantism is possible through the medium of Thomistic philosophy. Another and a different concept of the nature and purpose of philosophy is that of Alfred J. Ayer in *Language, Truth and Logic*.[5]

The changing mental habits of our students and the multiplication of sciences auxiliary to philosophy conspire to renew discussions about philosophy method and methods of teaching philosophy. An interesting contribution to this field is *Guide*

[2] Chas. Scribner's Sons, New York, N. Y.

[3] Yale University Press.

[4] *Christendom*, Winter 1937.

[5] Oxford.

to Philosophy [6] by C. E. M. Joad. The distinguished professor attempts rather successfully to make intelligible to the intelligent layman the various systems of philosophy and their respective methods. He is very penetrating in his analysis of Marxianism and dialectic materialism. A real help to the professor of scholastic philosophy worried by the age-old problem of method is *Manière d'enseigner la Philosophie Scholastique.*[7] It is suggestive even for those who must deal with the distinctive mentality of our American philosophical students in the seminaries and colleges.

And still the procession of text books in philosophy marches on. The need for them seems to be everlasting. No matter how good the old ones may be, mentalities change, new problems develop and new emphases and elaborations must be made. Dr. M. Fata, a constant contributor to the literature of the *New Scholasticism,* has placed before the public *Cosmologia,*[8] and Dr. Pirotta, O.P., continues his series of texts and monographs with *Philosophia Naturalis, Generalis et Specialis.*[9] Neither of these solves the tremendous problem of how to present the principles of cosmology and natural science with all the necessary empirical background within the limited space and time allotted for such study. The same difficulty is experienced in the field of logic where an ever-mounting mass of recent non-scholastic literature must be reckoned with in the time usually expended merely in the presentation of the old Aristotelian doctrine. What is a problem of time in the class room becomes a problem of space in the text. Sylvester J. Hartman has done a service in *A Textbook of Logic.*[10] The philosophical world hears again from a very prolific and efficient writer of scholastic text books. Dr. Paul J. Glenn this time presents *Psychology,*[11] a comprehensive and exhaustive development of the rational phases of philosophy of mind. Supplemented by a text or a training in the physiological and other experimental phases of the subject, the volume by Dr. Glenn will be serviceable for a long time.

[6] Random House, New York.
[7] Berche et Pagis, Paris.
[8] Vita e Pensiero, Milan.
[9] Torino, Marietti.
[10] American Book Co., N. Y.
[11] B. Herder, St. Louis, Mo.

There seems to be a let-up for the time being in philosophical literature interpretative of the sciences. The basic principle is even more widely recognized that the scientific disciplines stand in need of philosophy for structural integration and interpretation. From many quarters come reports and rumors of the extensive work being done along these lines. The " Institutum Divi Thomae " at Cincinnati under the auspices of His Excellency Archbishop McNicholas and under the direction of George Sperti is notable in this field. Other indications of attempts at correlation are at hand in recent literature. Sir William Dampier has written *A History of Science, and its Relations with Philosophy and Religion.*[12] Philosophical students have been familiar with this work since 1930 when it was printed first. They will welcome this reissue at a reduced price. From an entirely different point of view and with another purpose, N. A. Smith, in his *Through Science to God,*[13] gives expression of the same desire for integration of knowledge. He wishes to answer " the problem of our being here," and believes that science gives the answer by pointing the way to a more rational theology and a sounder ethics. *The Philosophy of Physics*[14] by Max Plank and translated by W. H. Johnston, is a collection of four essays dealing with " Physics and the World Philosophy," " Casuality in Nature," " Scientific Ideas: Their Origins and Effects " and " Science and Faith ". Dr. Plank, the founder of the Quantum theory and one of the most venerated of contemporary theoretical physicists, finds basis in his science for supporting the principle of causality and the freedom of the will. It seems that he stands midway between absolute determinism of the early scientists and the utter indeterminacy and utter freedom of some of his contemporary confrères. His writings are a help to scholastic philosophers even in many places where they are not able to agree with his philosophical deductions.

While *Liberty,*[15] by Ignatius W. Cox, is announced as the first volume of a text book in ethics, it is really more than that. It presents the basic principles of moral life and is ideal as a text

[12] The Macmillan Co., New York.
[13] The Macmillan Co., New York.
[14] W. W. Norton & Co., New York.
[15] Fordham University Press, New York.

because of its terse definitions and succinct proofs. But it is an admirable handbook for study groups and for private reference because of its deliberate and successful attempt to provoke discussion. The Gifford Lectures were established to investigate problems of natural theology, but in the course of 1935-1936 as given by the Right Reverend Herbert Hensly Henson they assumed a moral or ethical aspect. The report of the lectures is entitled *Christian Morality, Natural, Developing, Final.*[16] The section devoted to the analysis of divine Providence from the natural rather than from the supernatural emphasis is rather original.

Social and political philosophizing seem, during the last six months, to have surrendered to more pragmatic thinking on empirical problems. Some of the recent literature in this field, however, is suggestive. Francis Pickens Miller has written *The Blessings of Liberty*,[17] in which is outlined a program for the preservation of democratic government. A basic thesis of this contribution is that it is the function of government to establish liberty and that liberty is the " condition in which there is the most perfect balance between freedom and security ". One must look for a great flood of political philosophy of this type now that Soviet Russia is flooding the world with propaganda declaring that since the Catholic Church is opposed to Communism it must be in favor of Fascism and the destruction of liberty. The volume in question fails to show how comparatively relative a term the word liberty and the fact of liberty are.

Speaking of the atheistic communism of the Soviet and its nefarious propaganda, patriots ought to be disturbed at the attempt of the red international to break down all national lines and they ought to welcome a sound philosophy of patriotism. This they will find in *Nationalisme et Religion*,[18] by Louis Lachance, O.P. Some are of the opinion that communistic equality can be secured by drastic action, but that it cannot be sustained: it begins to die as soon as it is born. Others feel that this is the fate of all utopias. An interesting analysis of this

[16] Clarendon Press.
[17] University of North Carolina Press.
[18] Collège Dominicain, Ottawa.

situation is found in *Ideology and Utopia*,[19] by Karl Mannheim. The economic motive which lies behind the contemporary social upheaval is in its turn intimately involved with religious belief and practice. This is the conviction of Aminitore Fanfani in a thought-provoking volume entitled *Catholicism, Protestantism and Capitalism*.[20] Here it is stated that Protestantism aided the development of capitalism by dissolving the limitations which the Catholic religion had placed on greedy business. There is an arresting analysis of the force of eternal rewards in the security of the social organism. It is very timely in view of the atheistic contention that religion is an anesthetic arresting social progress. Not too optimistic about the fate of the family, Arthur E. Hold is nevertheless keen in his analysis of its difficulties in his volume *The Fate of the Family in the Modern World*.[21] From his point of view he offers a constructive program for the future security of the home. Of great help to the scholastic social or political philosopher is *History of Political Philosophy: From Plato to Burke*,[22] by Thomas I. Cook, who is Assistant Professor of Political Science at the University of California, Los Angeles. There is small appreciation of the real spirit of the political and social teachings of St. Thomas of Aquin and no real understanding of the Thomistic concept of human personality out of which the scholastic theories and of the state really emerged. The fact that the basic principles of the democratic government represented in the Declaration of Independence and in the Constitution of the United States are defended in the political and ethical writings of the Angelic Doctor is not recognized in this volume but in this omission the author has much company.

In many quarters where the existence of God is still acknowledged and the obligations of religion still recognized, theology as such has had to surrender its place to the philosophy of religion. The natural or rational approach to God and the explanation of religious experience is considered all-sufficient. The main embarrassment with such a program of thought is the lack of certainty and the confusion of theories among the

[19] In the International Library of Psychology, Philosophy and Scientific Method.
[20] Sheed & Ward, New York.
[21] Willet, Clark & Co., Chicago, New York.
[22] Prentice Hall Inc., New York.

religious philosophers. This is very evident from a scholarly survey just presented by H. N. Wieman and R. E. Meland and bearing the title *American Philosophies of Religion*.[23] It is a presentation and an interpretation by fifty-six contributors to the philosophy of religion from Royce to Ames and the authors have done, indirectly, a great service to Catholic apologists and theodicists in offering them such comprehensive material upon which to work. Of an entirely different character but decidedly helpful in this same field is *Religions of Mankind*,[24] written by Otto Karrer and translated by E. J. Watkin. This is a work for specialists. It deals with " The Range of Religion throughout Mankind ", " The Origin of Religion ", " The Later Development of Religion in Human History " and " A Comparison of Religions ". One of the non-Catholic authorities in the field of the philosophy of religion is Edward C. Moore, from whose pen has just come *The Nature of Religion*.[25] In this volume the author deals with the nature of our knowledge of religion as well as with the nature of religion itself. He also discusses what he calls parallel phenomena from the psychological, historical and esthetic points of view, and concludes his presentation with a consideration of Jesus and God, Intuitions of Immortality and God. Special attention to religious insight is the principal purpose of a survey of contemporary thought offered by Vergilius Fern under the title *First Adventures in Philosophy*.[26] The inevitable problems of origin and destiny are examined under a philosophical light by A. E. Avey. Revelation, good and evil, God, immortality, salvation, the Church, prayer and the meaning of religion for life are the principal subjects that are discussed in the volume called *Re-thinking Religion*.[27] Our new scholastics will do well to keep in touch with literature of this kind if they really wish to create contact with non-scholastic minds. In this connexion, also, and for the same reason it is not unwise to suggest perusal of *Survival*,[28] which is a discussion of life after death. G. D. Rosenthal wrote this volume and a better understanding of the conscious factor in immor-

[23] Willet, Clark & Co., Chicago, New York.
[24] Sheed & Ward, New York.
[25] The Macmillan Co., New York.
[26] Chas. Scribner's Sons, New York.
[27] Henry Holt & Co., New York.
[28] Harper & Bros., New York.

tality as understood by the Scholastics would have helped the study immeasurably. After all, conscious identity is what counts in the sanctions of survival.

One of the many admirable features of the program of studies given to Pontifical universities by Pope Pius XI and definitized by the Sacred Congregation of Studies is the insistence on auxiliary studies for philosophers which will familiarize them with contemporary science and make them skilful in interpreting scientific facts. The Pontifical program especially provides that the graduates of pontifically approved universities must know the facts of anthropology and then philosophical interpretation. Anthropology, demanded by the spirit of the law, means more than a knowledge of the body-mind problem, and more than speculative information about possibilities of human origins. It postulates a very careful and scientific familiarity with all the ethnological data discovered by everyone everywhere. It presupposes a thorough mastery of facts for and against physical, mental, moral and every other kind of evolution. In this field we may mention *Social Origins*,[29] by Eva J. Ross. The volume takes us over the field, but some of the Catholic anthropologists who lead the world in this study and neo-scholastic philosophers who are in contact with them will view this work as merely an approach. *The Emergence of Human Culture*[30] by Carl J. Warden, Assistant Professor of Psychology at Columbia University, is a contribution to this field. The book deals with "The Meaning of Culture", "Do Animals Possess Culture?", "The Emergence of Man and Culture", "The Evolution of Culture", and "Culture and Progress". The author has an unusual concept of culture when he implies that it is invention, communication and social habituation. The driving powers of human nature have been expressed by the old, the new and by non-Scholastics in more definite and more accurate terms than these. Also thoughtful persons in science and in philosophy have advanced further than to be willing to be tied to chimpanzees, gorillas, insects or any other creature on the sub-human level as sources, tests or confirmations of human culture.

All students of philosophy and anthropology are really anxious to know men. Ralph Linton promises to help them.

[29] Sheed & Ward, New York.

[30] The Macmillan Co., New York.

He gives us *The Study of Man*,[31] which is presented as a text book on anthropology. His reviewers praise him for his refusal to indulge in " student indoctrination ". Some of us have been trying to discover just what " indoctrination " means. The idea is leading some educators to believe that no one has the right to teach even those who not only know nothing but are incapable of being taught. Like the scientist whose god is the next step ahead, Linton is an apostle of the next civilization without knowing that it has overtaken him. But Linton envisions a point of view that neo-scholastics who are looking both for ammunition and targets cannot ignore.

Anthropology in a more restricted meaning greets us in *The Creature Man*,[32] by James Francis Barrett, which everyone will find enlightening and which few will resent as offensive. *Personality*,[33] by Winifred V. Richmond, is another approach to that mystery which is man. She analyzes human personality and emphasizes it from the hygienic viewpoint. She has hit the taproot of civilization and its problems, though she does not follow through.

Speculative philosophy, whatever that means now, and metaphysics, which seems to be appreciated more by those who are just discovering it than by those of theological objectives upon whom it is forced, is stretching out to new reaches. For a long time we have known that Americans with their innate appreciation of common sense would rally toward a philosophy that would try to account for an extra-mental world. Edward G. Spaulding in his book *A World of Chance* [34] advances the cause of the new realism and does his part in the slaying of subjective idealism. Some may disagree, but it seems as if this apostle of " the new realists of yesteryear " has carried an army of thinking new realists into a certitude and peace of mind which the shrewd Thomas borrowed from the keen Aristotle who learned it from the penetrating Plato. It would be a scholar's treat to have Dr. Spaulding develop from St. Thomas's writings what is suggested in his thirteenth chapter—The Philosophy of the Valueless.

[31] D. Appleton-Century, New York.
[32] Bruce Publishing Co., Milwaukee, Wis.
[33] Farrar & Rinehart, New York.
[34] Princeton University.

Dr. Olgiati, to whom the neo-scholastic movement owes much as one of its pioneers, collaborates with Dr. Orestano to give a worth-while contribution, *Il Realismo.*[35] This is not untimely where the idealistic and absolutistic successors of former idealistic heroes are a menace to truth. Dr. Benignus Gerrity, a Christian Brother, offers a deep and comprehensive study of mind and reality in his doctoral dissertation, *The Relations Between the Theory of Matter and Form and the Theory of Knowledge in the Philosophy of St. Thomas Aquinas.*[36] His study will make many other efforts useless. George G. Leckie has translated the St. Thomas opusculum, *De Ente et Essentia,* under the title *Concerning Being and Essence.*[37] The work is beautifully done and is based on the critical edition made by Roland-Gosselin of this earliest philosophical campaign document of Aquinas.

Speculative philosophy has not added to truth by the latest attempt to present a popular introduction to dialectical materialism. Written by T. A. Jackson and entitled *Dialectics,*[38] it should be read by those who wish to know the depths of bad philosophy.

The philosophy of education is one of the most neglected fields of study in neo-scholastic philosophy. There are many competent philosophers in practical educational work. There are many successful educators with no appreciation of the purposes and values that scholastic philosophy can point out to education. There are too many who do not realize the relation between bad philosophy and bad education. And, strange to say, in the most important field of education, scholastic philosophy is at its nadir. Geoffrey O'Connell, has coöperated with other illustrious pioneers in this field, in his book *Naturalism in American Education.*[39] Edward A. Fitzpatrick does yeoman service in his *Readings in the Philosophy of Education.*[40] A unique contribution to this neglected field is made by Jaime Castiello in his book, *A Humane Psychology of Education.*[41] The spiritual

[35] Vita e Pensiero, Milano.
[36] The Catholic University of America, Washington, D. C.
[37] Appleton-Century, New York.
[38] International Publishers, New York.
[39] The Catholic University of America, Washington, D. C.
[40] D. Appleton-Century, New York.
[41] Sheed & Ward, New York.

nature of the raw material of the educational system is emphasized, but the real independence of a Catholic philosophy of education free from aping, indicative of our philosophy, and fearless of consequences, is yet to be articulated.

Recent literature shows that the history of philosophy is still appreciated. Some thinkers are willing to be guided by the successful thoughts and eager to avoid the bankrupt ideas of the past. It is one of the grounds for optimism in this pragmatic age that so many are interested in what peoples of the past have thought and why they have so thought. At least an empirical interest guides the thinkers of this day in their devotion to the thinkers of the past. Some may be inspired by historical partisanship, but most of our scholars are motivated by sound principles. They know that philosophy and philosophers can be understood only in their environment and against the background of world events. They hope to make the men and doctrines of the past live again, to keep them unforgotten, to mobilize them for the solution of problems that spring anew from constant human nature and to command their services for that integration of learning which is real wisdom.

In the history of philosophy the Jews have not been noted for constructive philosophical thinking, no matter what may have been their other services to world progress. Solomon Goldman opens up this question in *The Jew and the Universe*.[42] It is an expansion of his lecture given on the occasion of the octocentenary celebration of Moses Maimonides, the greatest of the Jewish Aristotelians. One should appreciate, in this connexion, the unbiased and eminently scholarly contribution of Duncan Black MacDonald under the title *The Hebrew Philosophical Genius*.[43]

In the field of historical research in the sources of scholastic philosophy, Martin Grabmann continues to blaze a trail. He is more than a hero in the history of philosophy. Recently he has given us *Miellealterlishe Dentung und Umbildung der Aristotelischen Lehre von "vous Pantikos"*.[44]

[42] Harper & Bros., New York.

[43] Princeton University Press.

[44] München, Bayerische Akademie der Wissenschaften.

J. Peghaire, C.S.Sp., gave us a valuable contribution to an historical discussion when he wrote *Intellectus et Ratio selon Saint Thomas d'Aquin.*[45]

Sofia Vanni Rovighi helps to continue one phase of traditional scholasticism in *L'immortalitatà dell anima nei maestri francescani del seculo XIII.*[46] This suggests the daring theory of Thomas of Aquin that the immortality of the soul was a demonstrable truth and not dependent on divine revelation. Patrice Robert, O.M., writes on *Hylomorphisme et divinir chez saint Bonaventure*[47] R. Jolivet is bold enough to attack in a study of St. Augustine a problem which even that saintly genius could not solve, *Le Problem du mal d'après Saint Augustine.*[48] Going further back in historical study, Anton Autweiler offers *Der Begriff der Wissenschaft bei Aristoteles.*[49] Ephrem Filthaut, O.P., has contributed to the medieval phase of historical and philosophical study with his critical volume *Roland von Cremona, O.P., und die Aufange der Scholastik im Praedigeorden.*[50] The philosophy of the early centuries and that of the nineteenth can be compared in *Movements of Thought in the 19th Century,* by George H. Mead.[51]

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[45] (Inst. Etud. Medièvales d'Ottawa) Paris, Vrin.
[46] Vita e Pensiero, Milano.
[47] Libraire Saint-François, Montreal.
[48] Beauchesne, Paris.
[49] P. Haustein, Bonn.
[50] Albertus Magnus-Verlag.
[51] Edited by Merritt H. Moore, University of Chicago Press.

Book Reviews

REVERIES OF A HERMIT. By Frederick Joseph Kinsman. Longmans, Green & Co.: New York. 1936. Pp. ix+310.

Broadly speaking, both the title and the content of this book are apologetical. The title is 'apologetical' in as far as the author wishes thereby to apologize for the relatively loose thread of unity which ties the various chapters together. On the other hand, the content is strictly apologetical by its very nature, since it offers an analysis of the non-Catholic mind and proposes a method of approaching it.

The book is divided into two main parts, which are happily separated by a pair of descriptive chapters serving as a colorful background for the matter under consideration, as well as affording a delightful poetic interlude. A series of lectures given to the students of Notre Dame University in 1935 make up the first section, in which the author describes the fundamental thought content of the Agnostic, Protestant and Catholic minds respectively. His chief endeavor is to show how the Lutheran principle of private interpretation, how the Calvinistic idea of predestination and how the vague spirit of toleration in Anglicanism all eventually tend toward the ever more prevailing attitude of indifference which is so characteristic of Agnosticism. His final conclusion is that in the near future Religion will have but two phases: the Agnostic phase and the Catholic phase. In arriving at this conclusion, Dr. Kinsman aptly discriminates between the valuable and worthless elements of the various Protestant sects, by giving the history and significance of the revolts from the Church in the sixteenth century. The subject matter of this section alone should prove attractive and useful to the Catholic apologist who is concerned with the conversion of the slowly vanishing Christian sects.

In the second part of the book the author illustrates by examples the proper attitude which Catholics should take in attempting to convert men holding these different points of view. This he does by describing the activity of St. Paul, St. John the Evangelist, and St. Cyril of Alexandria, each of whom had to combat infant forms of Protestantism and Agnosticism extant in the early Christian era. The result is that we have a vivid character sketch of each of these saints, a short historical presentation of their outstanding undertakings, together with a brief exposition of their teaching matter and teaching methods.

In a word, the author purports to show modern Catholics that our religious problems to-day are as old as Christianity, and that we must study and imitate the great spiritual giants who helped to establish

Christianity in its very beginning. It is zeal for faith and love for mankind that will convert the world. We who possess the faith must call out (as does the eminent convert of the present book) to our non-Catholic brethren, " We have found: come and see."

THE AUTOBIOGRAPHY OF G. K. CHESTERTON. Sheed and Ward, New York. Pp. 355.

In reviewing the last book we shall get from the pen of G. K. Chesterton, the eternal quarrel with mortality becomes acute, because untimely death has robbed us Catholics of our keenest and most resourceful apologist. No man stated Catholic doctrine with greater clarity or recommended Christian morals with higher persuasiveness; and his exposition and exhortation were so engaging as to destroy or modify for countless readers those associations of ponderous dullness with which, unfortunately, theology has been invested. His magic made orthodoxy an entrancing discovery, and his plea for Christian morals may be summed up in a paraphrase from one of his wittiest poems,—" If you do not have the faith you cannot have the fun ". No man of our generation could pierce an adversary's armor with more unerring and deadly thrust: yet, he conducted controversy with such humility and humor that his triumphs never excited resentment.

His versatility as a literary man is one of the wonders in the history of English literature. As a poet none since Pope had his gift of satire; and he could exult in the inspiring tumult and tuneful declamation of a ballad as none since Scott. His literary criticism had the mellow wisdom and brilliant common sense of Doctor Johnson; and he could write as effective a tract as Swift, and yet never transgress the code of Christian charity. No one has been able, quite like Chesterton, to put his finger on the weakness of Macaulay, whilst at the same time giving him credit for the great gifts he possessed; and in an age when " highbrows " were disposing of Dickens with increasing condescension, Chesterton rehabilitated him and put him, not merely, among the great forces of English literature, but showed him to be one of the tremendous makers of laughter of all time.

His autobiography illustrates every gift with which he was endowed. We get enough of his family history to see an inheritance in his noble and lovable character. He depicts with vivid mastery the world into which he was born, its principles and trends and the changes which it underwent in his time, and the various forces and, to use his own striking expression, " pivotal persons " that went with the wind or opposed its current. The book abounds in concise, accurate and illuminating portraits of literary, philosophical and political celebrities of his generation. He displays characteristic indignation and hilarious

disdain for the political corruption in England which he fought so long and so gallantly. As was to be expected, Belloc gets a tribute befitting their historic friendship. But perhaps his choicest characterization is that of Alice Meynell, that sensitive artist and rare thinker who was one of the first to recognize his genius, and who during her last years received from him her highest intellectual support and spiritual inspiration. The reading of this book, which is so packed with solid and beautiful things, has to be interrupted with the usual bursts of laughter which ease the burden of serious thought; as for instance when he tells us that his brother Cecil was born when he was five years old, and after a brief pause began to argue.

The priest who discusses religion or literature with his brother priests or intelligent laity, whether they be Catholic or not, will find much in this volume that edifies, instructs and entertains. We hope it will be widely read both as valedictory and introduction. Farewell to Chesterton should be endless welcome. An introduction to him is meeting the one layman in modern times who, with Newman, may come to be regarded as a Father of the Church.

THIS CREATURE MAN. By James Francis Barrett. Bruce Publishing Company, Milwaukee. 1936. Pp. xvi+364.

It is a rather striking fact that the third " best seller " of the books published in America during the past year was a philosophical work. In sales only two novels surpassed it. Some have attributed its success to its appealing and pleasing style of expression. Evidently the reading public is willing and anxious to read works on philosophy—if they are really readable.

Despite the marked advance of the Neo-Scholastic movement in recent years, and the publication in English of so many really worthwhile books on philosophy, no real attempt has been made to break away from the text-book manner of presentation and to offer the perennial philosophical truths in clear and popular language for the general public, or for the Catholic classroom.

It is a pleasure, therefore, to be able to recommend Father Barrett's book *This Creature, Man* as a sincere and rather successful effort along these lines. What his two former works, *Elements of Psychology for Nurses* and *Elements of Psychology,* did for the classroom, this book of psychology aims to do for the general reading public. Unfortunately this latest book of Father Barrett's is also his last, for it was finished only a few weeks before the author's untimely death.

Under whatever aspect we choose to regard him, man will always prove to be a fascinating object of study. Socrates was of the opinion that knowledge of oneself was the beginning of all wisdom. Modern

thought in its study of man allows little or no time for the study of the soul of man, because it is too interested in the general laws of behavior, of learning, thinking, feeling, moving. Contemporary science is proud of its laboratories, with their apparatus for careful experimentation and measurement, but the average modern non-Scholastic text book of psychology does not mention man's soul. A substantial principle is no longer considered necessary to account for the correlation of thoughts and brain processes. The soul is not reasoned away exactly in all cases, but neglected, or, as Professor James puts it, " our reasonings have not established the non-existence of the soul; they have only proved its superfluity for scientific purposes."

We maintain that man is a creature composed of body and soul, that the superior part of man is the soul, and that the destiny of this soul is life eternal. Any psychology which neglects the soul does not treat of the whole man. This book, bringing out the dual composition of man in its proper light, will help to offset the philosophy that is dispensed in some of our secular colleges and universities.

The author " has made no attempt to exhaust any of the subjects treated. His primary aim has been to present in popular language . . . a survey of the various mental functions, products, and dispositions, together with an interpretation of the relationship that exists between mind and body." Technical terms have been avoided, controversial discussions have been impartially treated, and the use of literary and historical references to illustrate certain points is noteworthy. The author's approach to, and the presentation of his matter are interesting throughout.

A very serviceable index and a twelve-page glossary complete the work, but, while the latter serves a good purpose, we feel that it could have been improved by the addition, omission, and revision of some definitions.

The advanced student of psychology will find here scarcely anything that is new, nor will he find the treatment particularly exhaustive. He will find, however, the old facts presented in a pleasing informal manner. The author has achieved his aim, and has given the general public a readable, understandable, popular presentation of Catholic psychology which should afford a better understanding of *this creature, man,* and thereby assist the approach to man's Creator, God.

REORGANIZATION OF SOCIAL ECONOMY. By Oswald von Nell-Breuning, S.J. Translated by Bernard W. Dempsey, S.J. Bruce Publishing Co., Milwaukee. 1936. Pp. xi+451.

This commentary on *Quadragesimo Anno* is noteworthy because it is the work of a man who is at once a competent moral theologian and an economist—a practical theorist who, knowing the principles of

economics and morality as set forth in the Encyclical, has applied them to present conditions in the social economic world. Father Oswald von Nell-Breuning, S.J., for the past ten years has been professor of moral theology and canon law on the university faculty of theology of Sankt-Georgen, Frankfurt-am-Main. His *Börsen-Moral* and his numerous articles in the scientific economic journals in the German language are characterized by painstaking scholarship and a simultaneous grasp of traditional Catholic social philosophy, theoretical economics, and the realities of the industrial and mercantile world. He has given interpretations of *Quadragesimo Anno* in a great number of addresses and lecture courses in Rome and in his native city of Frankfurt. On sixteen occasions, in one to three day sessions, he has given an introduction to the Encyclical to the clergy of various dioceses of Germany.

The pages of *Reorganization of Social Economy* contain the result of the theoretical understanding and practical experiences gained in these activities. His many discussions with persons engaged in social work under widely varying conditions have given him a wealth of information on the questions at hand, and have assisted him extensively in writing a commentary of practical value.

His book seeks to serve practical needs. Although based on a scientific foundation and using scientific methods, " it does not claim to give a scientific commentary on *Quadragesimo Anno* ". The fruits of the Encyclical in the field of social philosophy and moral theology are so abundant, and the impetus and stimulation for research so great, that scientific investigation of the Encyclical will find sufficient work for many years to come. To call attention only to one point: the *Quadragesimo Anno* has finally and definitely established, theologically canonized, so to speak, *social justice.* Now it is our duty thoroughly to study this concept—the spiritual foundation and supporting pillar of Christian solidarity—according to the strict requirements of scientific theology, and to give it its proper place in the structure of the Christian doctrine of virtue on the one hand, and in the doctrine of right and justice on the other. Much remains to be done in this respect, in spite of valuable contributions already made. This book " purposely has not been weighted down with investigations so intricate and speculative ".

Since the Encyclical purposely restricts itself to discussing the principles of a vocational order of society and economics, but carefully avoids entering into a description of a functional order in the concrete, Father Nell-Breuning avoids such discussion. Nevertheless (as an example of how practical the book is), because of the scarcity of material on this subject in English, pages 233-241 contain such information by recognized authorities, translated from the Spanish, Italian, and French.

Seldom have we come across a book that is so useful. It includes information on the writing of encyclicals, authentic translations, translations without legal status. Every question—whether it be the relation of Church and State, working-men's unions, the right of property, titles in acquiring ownership, capital and labor, Liberalism, or industrialism—is presented with a brief, yet adequate background, that the principles as stated by Pius XI may be better understood. Complete analytical outlines together with the entire texts of *Quadragesimo Anno* and *Rerum Novarum* are included, and by means of numbered paragraphs, references to the Pope's words are easily found.

The author's comment throughout is clear, devoid of unexplained technical expressions, and satisfyingly complete. All in all, the book is perhaps the best work in English on *Quadragesimo Anno.*

We had hoped for a more complete and specific treatment of the problem of government ownership of property or nationalization of property. It is unfortunate that a man so eminently equipped to handle the matter has left further clarification to other hands. The suggested readings at the end of each chapter and the general bibliography of the book are of undoubted merit, but we feel that they are not sufficiently complete. Many more books and pamphlets of real merit might have been included, particularly since this volume is an excellent one for use in Study Clubs.

The inclusion of seven pages of portraits of prominent Catholic sociologists is to be commended. We have neglected entirely too long to give these pioneers for social justice their due recognition.

The translation by Fr. Bernard Dempsey, S.J., is smooth and unmarred by awkwardness of expression. We are indeed indebted to him for giving us such a readable edition of a worth-while book.

DE OFFICIALI CURIAE DIOECESANAE. Thomas Josephus Tobin, S.T.D., J.C.D. Romae, apud Aedes Pontificiae Universitatis Gregorianae. 1936. Pp. xx+252.

Since the promulgation of the Code two distinct types of canonical writings have appeared. The authors of one group of these books have been content to publish practical commentaries on the canons of the Code. Scholars like Fournier, Hilling, Le Bras and others have produced works that have emphasized the historical background of the present-day canonical legislation. Dr. Tobin's scholarly dissertation is to be classed in the latter group.

The promulgation of the Code and other recent legislation, such as the Instruction of the Sacred Congregation of the Sacraments of 15 August, 1936, dealing with diocesan tribunals and matrimonial cases, have brought the office of the *Officialis* into greater prominence

than ever before. Particularly welcome and timely, therefore, is a volume which gives the history of this important office, together with the practical norms governing the sphere of action of the *Officialis*.

The author is to be congratulated on the thorough historical study he has presented. A master in all the modern languages, his research has covered the unusually wide sphere from original manuscripts to all the important literature in German, French, Italian, Spanish and English. In addition, the thorough study of the classical works of Benedict XIV, Schmalzgrueber, Reiffenstuel, Pirhing, Sanchez and others is proof of the serious preparation of the work.

The scholarly study of the origin of the office is thorough and enlightening. The detailed information about the diverse rights and duties of the *Officialis* will be of particular helpfulness to members of diocesan tribunals. The discussion of the practical problems and controverted questions is done with admirable clarity and gives ample evidence of the author's years of valuable experience in tribunal work. The conclusions and deductions bespeak thorough training in philosophical and juridical principles. In compiling all this useful knowledge in one book, the author has rendered a distinct service not only to those engaged in tribunal work, but to all who wish to have a clear knowledge of the history of the Church's judicial life.

The Apostolic Constitution, *Deus scientiarum Dominus*, of 24 May, 1931, restored to the universities of Rome the requirement of a written monograph in partial fulfilment of a doctorate. Dr. Tobin's work is one of the first dissertations to appear from the renowned School of Canon Law of the Gregorian University. It reflects inestimable credit upon the members of the Faculty under whose direction it was written and justifies the hope that many similar works of consistently high standard will follow from the same source.

Book Notes

The average priest as well as the average Catholic layman in this country is about willing to admit that he is "fed up" with talk about Communism. Both, of course, are opposed to Communism and are somewhat familiar with its doctrine, but both are privately of the opinion that too much importance is being attached to the danger of Communism obtaining a foothold in this country. Neither has ever attended a Communist meeting; neither knows, to use the title of Bishop Noll's pamphlet that *It Is Happening Here* (Huntington, Ind., Our Sunday Visitor).

On the few occasions when the average Catholic hears the average priest talk on Communism, it is a refutation of the theory or an excoriation of its anti-Christian tenets. Seldom is there a positive presentation of the Church's teaching, in this connexion, (see "Religious Truth in Positive Presentation," in the REVIEW for January, 1937);

seldom an explanation of how Communism will adversely affect the religious, moral and social life of the individual. Yet, sermons on these subjects would serve to give our Catholic people a true idea of Communism; and his study on the subject would soon convince the priest that those who warn of the danger of Communism are not mistaking windmills for giants.

There are dozens of good books written on the subject. Some of them will be found very helpful in preparing sermons and talks. The priest, however, will find that he can get much more "live" information from Catholic newspapers, periodicals and pamphlets. It requires several months to write and publish a worth-while book; a pamphlet can be prepared and published in a week. Consequently pamphlets are much more up to the minute. Consequently, too, they could be used very profitably by priests in the preparation of sermons and talks. The International Catholic Truth Society, Brooklyn N. Y. has published a number of such pamphlets, the latest being Dr. E. L. Curran's *Facts About Communism.* Interesting and startling facts are recorded in *It is Happening Here* mentioned above. The Catholic Truth Society, London; the Paulist Press and the America Press of New York have pamphlets on Communism on their lists, and all these publishers will be glad to send titles and prices on application.

The eighth volume of Herder's monumental *Lexikon für Theologie und Kirsche* runs from Patron to Rudolf II. Under the caption "St. Paulus" we find special attention has been given not only to his life and death, his writings and theology, but also to his personality and character, to the solution of the problem of Paul and Jesus, and to Paul's attitude toward Judaism. A somewhat similar treatment is found under "St. Petrus," with the additional topics of relics and Sts. Peter and Paul in Art. "Predigt" describes the sermons of the early Church, those of the Middle Ages, and those of modern times; then the sermons of Protestants. "Reformation" begins with the causes—political, social, intellectual—that brought about the religious upheaval; next traces the Lutheran movement and the rise of Calvinism, and concludes with the effects on Church, state, and civilization. After stating several general notions, the article "Religion" outlines the following: religious substitutes, religion and civilization, religion and politics, religion and economics, the religion of primitive peoples in the Old and in the New World. Romanesque Art, Predestination, and the different philosophic movements such as Positivism, Psychology, and Rationalism, are fully developed.

This bare outline suffices to prove that the high scholarship of the earlier volumes has been maintained throughout. (Herder & Co., St. Louis, Missouri.)

Although the popularity of the First Friday devotions in honor of the Sacred Heart continues to increase, there is a curious dearth of original English works dealing with the subject from a doctrinal standpoint. *Heart to Heart, On Devotion to the Divine Heart* by the Rev. F. M. de Zulueta, S.J., is the first that has appeared for a long time. The aim of the author is to help place "the devotion on an intelligent and practical basis". No pretence is made of completeness, and theological technicalities have been avoided as far as possible. The book was written principally for the private devotion of lay readers, but priests will find it helpful in preparing First Friday *ferverinos* and discourses. (M. H. Gill & Son, Dublin.)

Rather than a personal biography of the founder herself, *Mother Saint John Fontbonne* contains a history of her congregation of the Sisters of St. Joseph. Much research has gone into the work, much new information of the congregation is given, and many errata of an older biography are corrected, particularly in the chronology. Although lacking both bibliography and index, it is a source book of the congregation's history, especially for the period of the French Revolution. The material is often poorly arranged, but it is all there. In fact, there is too much of it, with too little evaluation of its relative importance. (P. J. Kenedy & Sons, New York, pp. 418.)

Despite the unearthing of documentary sources, and its lively style and diction, the book is in the old method of hagiography which gives too little of the humanity and human relations of its heroine. While many powerful portraits are sketched rather hastily, unimportant

details are often played-up at length. For these reasons it would seem that the book was written less for the general public than for those who have consecrated their lives to religion in the Order of St. Joseph, and for historians who are looking for bare facts, and are not at all concerned with style or evaluations placed by others.

"The Passion of Our Lord, Told by Eye-witnesses" is the sub-title of the book entitled *And Pilate wrote a Title*, and really gives in a nutshell what the reader is to expect. All witnesses who could possibly throw light on the story of the Passion are marshalled before us, and as each character speaks we live through the innermost workings of that particular soul under varying emotions. First we hear Satan whispering treason into the ear of Judas and from the same words we gather bit by bit the plight of the man from Carioth. Then Lazarus recalls his days in death. Barabbas draws aside the curtain of his obscurity. Caiphas bares his heart. Judas's thoughts on the night of the Last Supper pass once more through his mind. The Angel of Consolation ponders over the Son of Man in His agony. The centurion, the daughter of Jerusalem, Pilate, St. Peter, St. John, all are pressed into service to depict progressive parts of the Passion. In the preface the author writes: "Nothing has been added to the Gospels, but an attempt has been made to portray the events of our Lord's passion in such a manner that they will have the most direct effect possible upon the people of our time". Success has attended that endeavor and without doubt the wish of the author that "this book, dealing with crucified love, may strengthen the reader in his love of the cross" will not fall short of fulfilment. (By the Rev. Franz J. Weinrich; translated by the Rev. Joseph W. Grundner. B. Herder Book Co., St. Louis, Mo. Pp. viii + 254.)

How many Catholic high schools and academies are there in the United States? Are they growing in number? How are they distributed? Do you want to know how many pupils they have, how many graduates, how many teachers, and many other such statistics? You will find all of this information in a pamphlet of 21 pages, entitled *High Schools and Academies: Elementary Schools: National Summary*, published by the Department of Education of the N.C.W.C., Washington, D.C., at 25 cents a copy.

The National Center of the Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, Washington, D. C., publishes, at ten cents a copy, *A Course of Study in Religion*, for teachers of Catholic children who are in public schools. The pamphlet of 38 pages covers grades five through eight, and is for the year 1936-1937. It will be revised and completed next year, by the national committee in charge of its compilation.

Priests themselves, and many members of the laity besides, will welcome the English version of *The Roman Breviary* of which the Messrs. Benziger Brothers are the American agents. The Autumn part is before us, and a smart little volume it is, both in dress and in contents. The translation, done by the Benedictine nuns of Stanbrook, England, is a credit to them and to the Editor, Mr. C. F. Wemyss Brown. It is now over fifty years ago since the Marquess of Bute's idiomatic English version of the Breviary was done; and since then there have been many changes and additions to the Roman Breviary. All of these will be found in this new translation of the whole of the Divine Office, to make the volumes a most desirable addition to any Catholic library, or, better still, every Catholic's working set of handbooks.

From the Sulpician Seminary Press, Brookland, D. C., comes a neat booklet of 71 pages entitled *The Way of the Cross in the Seminary*. It is not meant for use at public services in the seminary chapel, but to help the seminarian in his personal meditation on the Stations of the Cross. It is a pleasure to commend this brochure heartily and to mention the price, which is 30 cents a copy; but 20 cents a copy in wholesale lots.

The editors of the *Liber Usualis* have reprinted the "Rules for Interpretation" which prefaced the English edition. The pamphlet, called *A Simple Introduction to Plainsong* contains the rubrics for the chanters at Holy Mass. the rules for interpretation of the Gregorian notation into the modern notation, and a chapter

on the reading and pronunciation of Latin words. To those who could not place the English *Liber Usualis* in the hands of each of their choir-members, this reprint will fill the need of a standard introduction. (Society of St. John the Evangelist, Desclée & Cie., Tournai, Belgium, 1935. Pp. 40.)

The second volume of the *Westminster Version of the Sacred Scriptures* has been published by Longmans, Green and Co. (New York. 1936. Pp. xlvii-333.) It contains the Gospel of St. John and the Acts of the Apostles, which were first published separately in August 1929 and August 1933 respectively. The whole New Testament is to be published in four volumes. To those few who may not be acquainted with the *Westminster Version*, it should be pointed out that this is not a revision of the Douay, nor a new translation of the Vulgate, but a new translation from the Greek. Not being a translation of the Vulgate it may not be substituted for the public reading of the pericopes at divine services (*Osservatore Romano*, 2 May, 1934). But being a translation of the Greek it clears the meaning of many passages of the Douay version, and as a *new* translation it facilitates one's understanding of those passages phrased in a vernacular long since grown obsolete. St. John's Gospel in this version was translated by Dr. W. S. Reilly, S.S., and the Acts of the Apostles was translated by Father Cuthbert Lattey, S.J. A change is made in this edition in the chronological table placing the birth of Jesus Christ in the year 8 B. C. and His Crucifixion in the year 33. It is only to be hoped that this achievement in Scriptural scholarship may be made accessible to a larger group of readers by the publication of a less expensive edition.

On the morning of 24 January, 1824, twelve young women knelt before Archbishop de Quelen of Paris and were invested with the habit of the Congregation of the Sisters of Bon Secours. This marked the beginning of the Institute whose special object is the care of the sick in their homes. In 1881 three of the Sisters arrived in Baltimore and made the first foundation of the Congregation in America. In 1905 another foundation was made in Washington. All these things the Rev. Thomas Williams tells in his *Life of Mother St. Urban* (Baltimore, John Murphy Co. 1936. Pp. 336.) This book is a good exposition of the purpose and history of the Sisters of Bon Secours.

In a reprint of an article appearing in the REVUE DES SCIENCES RELIGIEUSES, October, 1935 (*Le Dogme de la Redemption Devant L'Histoire*. Paris, J. Gabalda & Cie. 1936. Pp. 46) Jean Rivière continues his denunciations of M. Turmel. Rivière's accusations, callously ignored by Turmel, have appeared again and again in European theological journals, in the past few years. The material part of Turmel's crimes is excoriated in Rivière's *Le Dogme de la Redemption au Debut de Moyen Age* (discussed in this Review in Vol. 90, pp. 548 sq.). This extended treatise is a page for page refutation of Turmel's manner of treatment of the Dogma of the Redemption in his four-volume History of Dogmas.

Jean Rivière in a scholarly article in REVUE THOMISTE, January, 1934, pointed out the seriousness of Turmel's misrepresentations. Turmel completely ignores the development of dogma. His history is a mere inventory of beliefs, held in the Church in different ages. His chronicling displays about as much sense of values as a sacristan would be expected to manifest in checking up on the chalices and other objects of religious or artistic worth in the church's treasury. Turmel notes the salient truths taught in a given age, without considering many other truths, stated implicitly, the knowledge of which is essential to the proper understanding of dogmatic progress.

The work of Rivière is that of a searcher of consummate ability and is exhaustive and absolutely reliable. Many theologians have found fault with his work because he incorporates so much polemical matter. However, the field of Soteriology, in the beginning of the Middle Ages, has not been exhaustively treated, until quite recently, from the standpoint of the development of Dogma. To keep that field free from the slightest taint of Modernistic interpretation, is a laudable objective.

The inviolability of the confessional is so taken for granted by priests and people that the matter is seldom mentioned, and even the treatment of the subject in the average text book is rather

meager. When the subject does come up, as for example at a diocese conference, there is a great scurrying for books and authorities, and unless a well-stocked theological library is available, the result is rather disappointing. In his *Ad Sigillum Sacramentale Animadversiones*, Carolus Savio, who confesses to eighty years of age, endeavors to give in eighty-three pages a rather full treatment of the subject. In the course of his treatise he cites seventeen authorities, the work of a number of whom are not readily available.

He begins with the opinions of moralists concerning the *sigillum*, after which he takes up the *notio sigilli*, quotes St. Thomas Aquinas on the subject and gives a definition. Next he considers the obligation of the seal and whether or not a penitent can release the confessor from his obligation. Those things which do and do not come under the seal are then discussed, followed by twenty pages on the internal and external violation. Those who are bound by the seal and a discussion of the seal's binding power upon the penitent bring the *Animadversiones* to a close. There is no index, a real defect in such a book; and one would like the *notiones* to be more complete. (Taurini, F. Casanova et C., 1936.)

In "*Questiones de Poenitentiae Ministro Eiusque Officiis*", Pater fr. Ben. H. Merkelbach, O.P., professor of moral theology in the Inst. Pontif. Angelico de Urbe, devotes nine pages to the *sigillum*. The treatment is clear and concise, but few authorities are given. The treatment of the question, however, is but one article in a book of five chapters, totaling 133 pages.

The contents include (1) the power of the confessor; (2) the granting and limitation of that power; (3) the use of the power (the form of absolution); (4) the office and (5) the abuse of the power of the confessor. For most of the chapters footnotes and citations are plentiful, and the style is very readable. The index, however, is entirely inadequate, being merely a page reference to division headings.

The fact that *Christian Denominations* by the Reverend Vigilius H. Krull, C.P.P.S., L.L.B. (M. A. Donahue and Company, Chicago, Illinois; pp. x + 243), is in its fourteenth edition is evidence of its popularity and its worth. Thirty-five thousand copies of earlier editions have been distributed, it is said, since its first publication in 1911. This promises well for present and future impressions.

The choice of material, the arrangement and the form of the book are planned and adapted to the needs of the ordinary reader; just the information that is generally wanted, that is, facts about the denominations, their meaning and their place in the life and the religion of the sect. The facts are stated briefly, clearly and with sufficient fullness to show what were the beginnings of the new sects, and how they varied and changed and passed on to new forms of belief and practice, in the externals of worship and ideals—departures, of course, from the old way of Catholic tradition, yet retaining something of the One Faith and the One Church, enough to qualify for the name—*A Christian Denomination.*

The first part of the book is devoted to a brief statement of facts and Faith, the teaching, and the tradition, and the history of the Catholic Church; the second part describes the various departures of the denominations from Catholic tradition, and the rule of the Faith.

Jean d'Avignon has written a modern drama in three acts for young girls (*Les Enfants sans parents*). Catholic high schools and colleges often look for this sort of play. It has twelve characters and all can be taken by young girls. The scenery is very simple, requiring nothing more than the atmosphere of a home. The plot is easy and does not call for unusual talent on the part of the actors. The language, simple as it is, could easily be managed by college students. The author has other similar plays, like *Dans l'Engrenage*, comédie dramatique; *Ma Conscience*, comédie, which can easily be enacted. *Les Enfants sans parents*, like the other plays of this author, breathes a fine Christian atmosphere. (Pierre Téqui, Paris; pp. 77.)

Books Received

NOVENA IN HONOR OF THE ONLY CANONIZED SAINTS IN NORTH AMERICA. By the Reverend John J. Wynne, S.J., 226 E. Fordham Road, New York City. 1937. Pp. 32. Price per copy, 10c.; per dozen copies, $1.00.

A HANDBOOK OF THE CONFRATERNITY OF CHRISTIAN DOCTRINE. Edited by the Reverend John S. Middleton, Ph.D., Director of the Confraternity of Christian Doctrine in the Archdiocese of New York. With Foreword by the Most Reverend Patrick Cardinal Hayes, Archbishop of New York. Benziger Brothers, New York City. 1937. Pp. xvi-176. Price, $1.00.

DOMINICUM CONVIVIUM LA SAINTE MESSE. Inspiratrice et Directrice de la Vie Chrétienne. Par le R. P. R. Gerest, O.P., Prédicateur général. P. Lethielleux, Paris. 1937. Pp. 386. Prix, 18 francs.

ST. JEAN EUDES. Père, Docteur et Apôtre du Culte liturgique des Sacrés-Cœurs (1601-1680). Par le R. P. Émile Georges, Eudiste. Préface de Son Excellence Monseigneur Picaud, Évêque de Bayeus et Lisieux. P. Lethielleux, Paris. 1936. Pp. xviii-512. Prix, 25 francs.

SUMMA THEOLOGIAE MORALIS. Tomus Tertius-De Sacramentis. Edidit Benedictus Henricus Merkelbach, O.P., in Collegio Angelico de Urbe Professor Theologiae Moralis. Editio Altera aucta et emendata. Desclée de Brouwer et Cie., Paris. 1936. Pp. 1024.

BIOLOGY. A Study of the Principles of Life for the College Student. By the Reverend U. A. Hauber, Ph.D., St. Ambrose College, with the colloboration of Sister M. Ellen O'Hanlon, Ph.D., Rosary College. F. S. Crofts & Co., New York City. 1937. Pp. xii-559. Price, $3.90.

THE PRIEST, GOD AND THE WORLD. A Commentary on the Encyclical Letter of His Holiness, Pope Pius XI, "On the Catholic Priesthood" (Ad Catholici Sacerdotii). By Dom Francis Augustine Walsh, Ph.D. With Preface by His Excellency the Most Reverend John Gregory Murray, D.D., Archbishop of St. Paul. Benziger Brothers, New York City. 1937. Pp. xiv-154. Price, $1.50.

THE HOLY SACRIFICE OF THE MASS. Meditations translated from the French of Dom Eugene Vandeur by Clara Morris Rumball, M.A. Benziger Brothers, New York City. 1937. Pp. xxxi-308. Price, $2.00.

OCCASIONAL SERMONS. By the Reverend Vincent Byrne, S.J. Browne & Nolan, Ltd., Dublin, Ireland. 1937. Pp. vii-309. Price, 5/-

PAMPHLETS OF THE CATHOLIC TRUTH SOCIETY, London.

A Mandarin Jesuit. By the Reverend P. J. Venturi, S.J. Pp. 30. *The Second Eve.* A Broadcast Address by the Rt. Rev. Monsignor Ronald A. Knox. Pp. 10. *St. Teresa of Lisieux.* By the Reverend Vernon Johnson. Pp. 62. *The Catacomb of San Calisto.* By the Reverend J. L. McGovern. Pp. 24. *Mrs. Eden Pins it Down.* By Mrs. Blundell of Crosby. Pp. 32. *The Apostolate of the Laity.* By the Hierarchy of England and Wales (The Joint Pastoral Letter of Advent 1936). Pp. 11. *The Saints of the Mass.* By the Reverend C. C. Martindale, S.J. The Catholic Truth Society, London. 1937. Price, twopence each.

THE STATIONS OF THE WAY OF THE CROSS. Saint Anthony's Guild Press, Paterson, N. J. 1936. Pp. 67. Price, 15c.

ANGELS AT OUR SIDE. By the Reverend T. N. Jorgensen, S.J., The Queen's Work, St. Louis, Missouri. 1937. Pp. 36. Price, 10c.

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